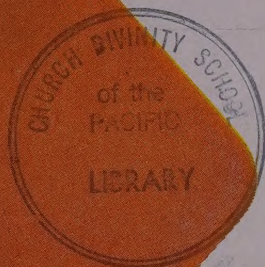


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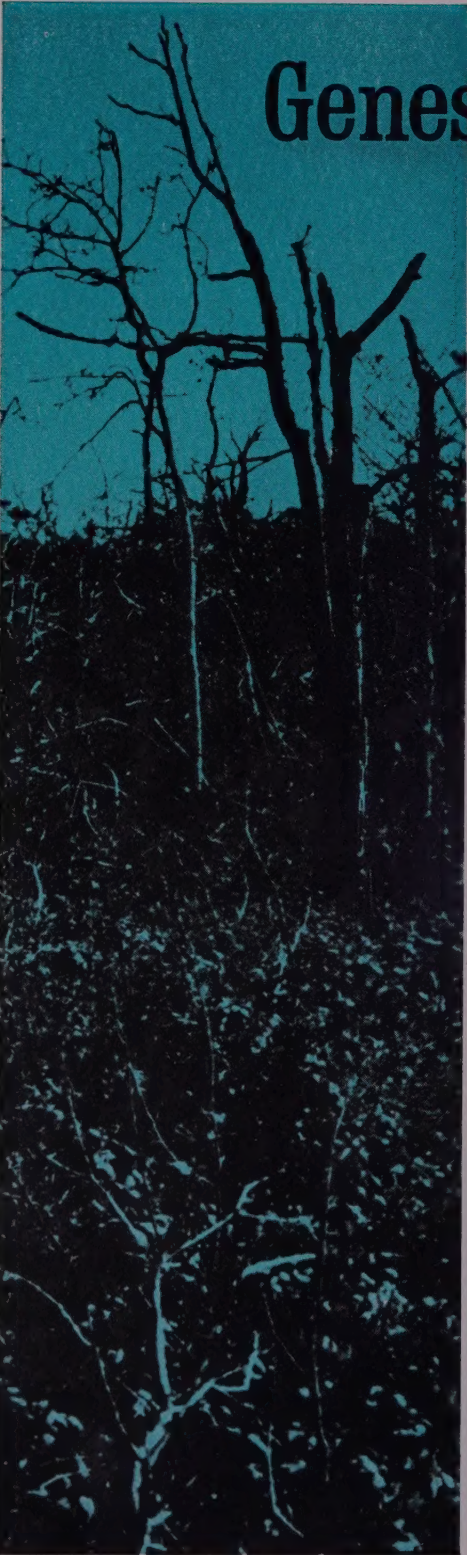
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The
Doctrine
Debaters

LSD for
Madmen
only?

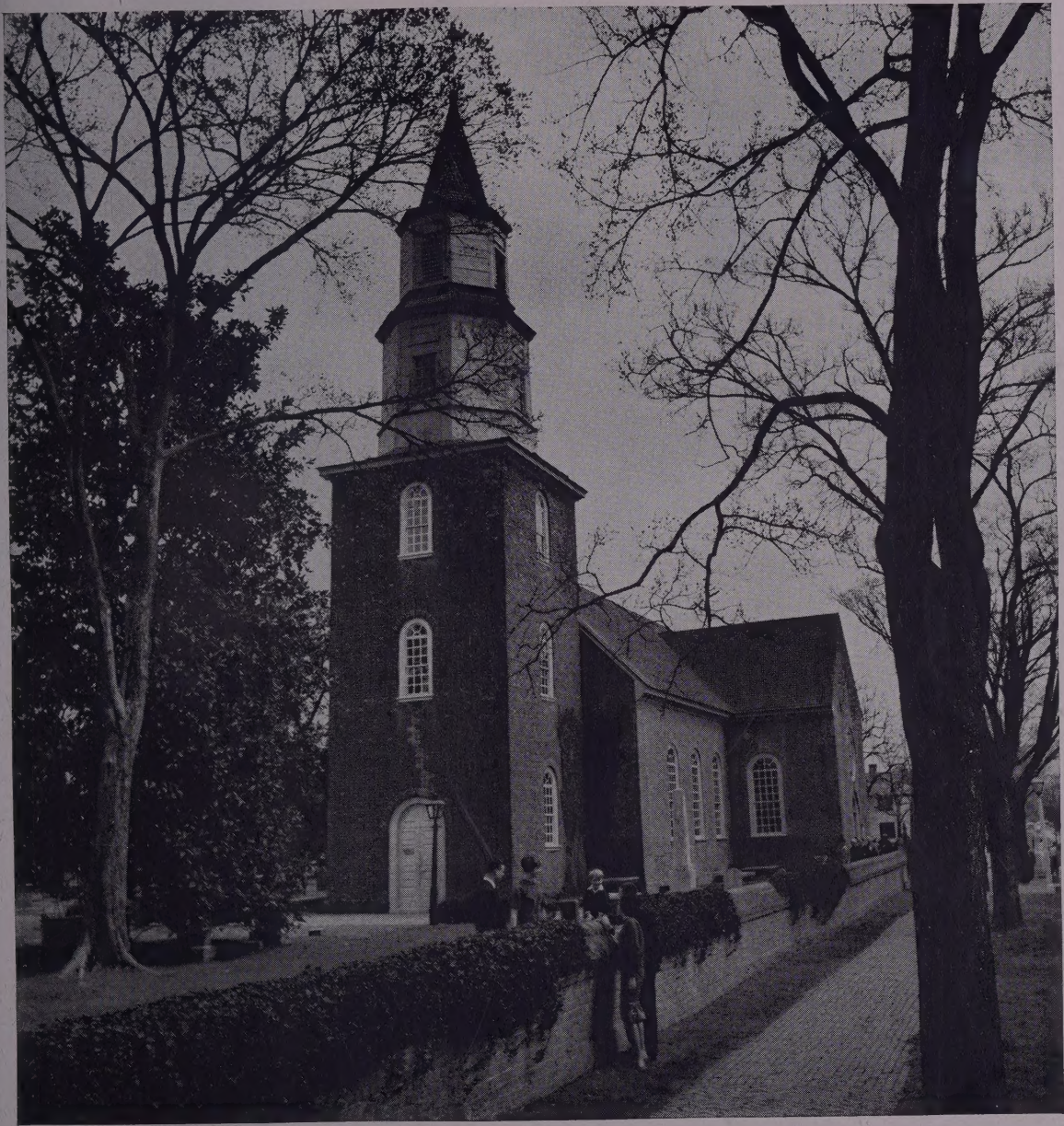
Constructing the Church



Genesis: Last Chapter

In the end,
There was Earth, and it was with form and beauty.
And man dwelt upon the lands of the Earth, the meadows
and trees, and he said,
"Let us build our dwellings in this place of beauty."
And he built cities and covered the Earth with concrete and steel.
And the meadows were gone.
And man said, "It is good."
On the second day, man looked upon the waters of the Earth.
And man said, "Let us put our wastes in the waters
that the dirt will be washed away." And man did.
And the waters became polluted and foul in their smell.
And man said, "It is good."
On the third day, man looked upon the forests of the Earth
and saw they were beautiful. And man said, "Let us cut the timber
for our homes and grind the wood for our use." And man did.
And the lands became barren and the trees were gone.
And man said, "It is good."
On the fourth day man saw that animals were in abundance and
ran in the fields and played in the sun. And man said, "Let us
cage these animals for our amusement and kill them for our sport."
And man did. And there were no more animals on the face of the
Earth. And man said, "It is good."
On the fifth day man breathed the air of the Earth. And man said,
"Let us dispose of our wastes into the air for the winds shall blow
them away." And man did. And the air became filled with the
smoke and the fumes could not be blown away. And the air became
heavy with dust and choked and burned.
And man said, "It is good."
On the sixth day man saw himself; and seeing the many languages
and tongues, he feared and hated. And man said, "Let us build
great machines and destroy these lest they destroy us." And man
built great machines and the Earth was fired with the rage of great
wars. And man said, "It is good."
On the seventh day man rested from his labors and the Earth was
still for man no longer dwelt upon the Earth.
And it was good.

*Kenneth Ross, Upper Moreland High School, Pennsylvania
American Forests, August, 1966*



BRUTON PARISH CHURCH

One of the finest examples of the colonial church in America, this building has been in continuous use since 1715. In its wooden belfry, added in 1769, hangs Virginia's "Liberty Bell" which rang out the news of the victory at Yorktown and still rings for Sunday services. The walls and windows of the church are original and the interior has been restored to its eighteenth century appearance. From 1674 to 1688 the great-grandfather of Martha Washington, the Reverend Rowland Jones, served as the first rector of the parish. Four Presidents of the United States worshiped here and a number of illustrious patriots were among its vestrymen. We are proud to include this famous church among those insured by the Church insurance companies. In serving our churches we not only provide all types of coverage for church property and personnel at advantageous rates, but our profits accrue directly to the pensions of the clergy. If your church is not taking advantage of these services, write for complete information.

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LETTERS

EP OR HINDRANCE?

The Church has called . . . for greater help by Christians to overcome the plight of the underprivileged, especially of the Negro, in regard to poverty, employment, and slum ghettos. Those concerned about these problems may be interested in knowing how existing conditions may not only be largely responsible for these conditions, but may tend to perpetuate them, even if all racial discrimination and hardness-of-heart could be ended.

Minimum Wage Legislation, although intended to help those at the bottom of the economic ladder, had just the opposite and tragic effect of eliminating most job opportunities for the least capable—the aged, the infirm, the young, the unskilled, the school dropout. This injustice comes regardless of race, but the Negro being the least skilled, is more severely affected. Thus denied the very right to work for any wage, is it any wonder that such frustration would lead to crime and violence?

Existing property taxation has greatly fostered the festering slums of our cities, by illogically rewarding property deterioration and penalizing improvement. While the slum problem has defied most attempts at correction, successful efforts have been made by some cities, such as Pittsburgh, Pennsylvania, and Rosslyn, Virginia, in reducing blighted areas through revision of real estate tax structures and placing tax primarily on land and not on improvements. . . .

FRANK E. NELSON
Newark, Del.

PERPETUAL DEACONS

Your article [Modern Day Tentmakers] on self-supporting clergy in the February issue was a constructive and helpful piece of reporting. . . .

Your article . . . was less representative . . . in that it failed to call attention to that large group . . . who are perpetual deacons. At present, there are about 250 throughout the Episcopal Church. Many of them . . . are engaged in work relating to education or social services. A significant number of them are occupied in other professions and trades. . . .

It is evident that education is the most obvious qualification for ordi-

nation in the Episcopal Church . . . we live in a world in which most people are uneducated and find difficulty in communicating with people who are highly educated. . . . If the Church . . . wishes to express the good news of the Gospel to all kinds of people all over the world, it is evident that the doors to ordination must be opened more widely so that devout and competent men of other backgrounds can more readily find a place within the ordained leadership of the Episcopal Church.

THE REV. H. BOONE PORTER, JR.
Southport, Conn.

INVITATION TO MONTREAL

. . . Many of you will be taking your vacations in Canada this year of our birthday—Canada is 100 years old this year. And many of you will be coming especially to Montreal to the International Fair, EXPO '67. May we take this opportunity of welcoming you to Canada and to Montreal? If you are interested in books and book browsing, we hope that you will visit us too and that we can give you a personal welcome. Our [diocesan book] store is located right behind the Anglican cathedral in downtown Montreal.

THE REV. M. J. LLOYD
Montreal, Canada

MORE OPINIONS ON THE CHURCH'S DILEMMA

May a few comments be made in reference to some of the reactions to Victor Ross's article "Is This Heresy Necessary?" in THE EPISCOPALIAN, February, 1967?

Many of us seem to forget that when Jesus, by His life and teachings, gave us His Revelation of God, He was revealing to us a way of life, not how to run a "comfortable club." If we live a compartmentalized life which succeeds in relegating our religion to the comfortable environs of our "country club like" church, then we reject

Him and all He stands for. . . .

His way of life covers all of life, not just that part that we give to organized religion. . . . How can a Christian keep his politics and his religion separated? His whole life should be governed by his religious insights and not by expediency.

If our consciences are troubled by actions taken by our churches or by our ministers, human as they are, then it is time for some serious soul searching. . . .

FRANCIS A. PARSONS
Arlington, Va.

. . . In my opinion, Mr. Ross has "the cart before the horse." A man's actions are controlled by the mind or soul of the man, and the hope of the world lies in the individual. The Church should "stick to religion," e.g., instilling in the hearts of men the spirit of Jesus Christ . . . the mess the Christian world is in today is due to the Church's deviation from her mission. . . .

MRS. GERTRUDE I. RUSH
Tulsa, Okla.

. . . I wonder if those who deplore the Church's involvement in "politics" realize that this has been the lot of the Church from the Incarnation, whether by choice or by circumstance? When the Wise Men announced to Herod that Jesus was born, Herod saw this as a direct threat to his reign. What followed was the slaughter of the Innocents. Then, too, have we forgotten that our Lord was executed as a political criminal and not as a religious dissenter? Further, the Christians who were imprisoned and/or executed during the centuries of persecution in the Roman Empire were so treated not because of their religion's being intolerable but because they were considered politically dangerous. . . .

I welcome the tumult in the Church today, for at last we are . . . beginning to fight over something of value instead of striving over such things as vestments, hymns, parish hall kitchens, the rector's wife clad in shorts, the position of the hands while celebrating Holy Communion, and other minutiae. . . .

I believe that there is room for disagreement as to exactly what tactics the Church should use in beating down Satan under our feet, but we dare not deny the Church access to the world without denying the Incarnation.

THE REV. JAMES H. HALL
Polson, Mont.

in the next issue

- Key questions for Christians: a symposium
- Why Marriages Fail
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FOR YOUR INFORMATION

A recent editorial in *Commonweal*, an excellent Roman Catholic magazine, says, "Every week . . . we receive a review an average of ten books that is only a fraction of the total published." This comment on the output of books on religion set us thinking about the general explosion of interest in the faith through books, magazines, newspapers, films, television, and Broadway stage.

Certainly this interest is obvious to everyone. For many churchmen, however, topics classified as religious sometimes seem located in curious territory. A case in point might be the article "LSD: MAGIC SHOW FOR MAMBO ONLY?" on page 8, by contributing editor Patricia Packard. We expect our readers will wonder what on earth this has to do with the Church, but we think the article will answer this question.

On page 21, "THE DOCTRINE OF BAPTISMS," by Bishop George W. Bailey eloquently appraises the "new theology." Again, the issues covered here are likely to be a source of discomfort to some of our readers—but these issues are too important to be overlooked.

Another example is "NIGHT PASSENGERS," the profile on page 13 by journalist Droege. A little while ago this was a part of ministry—to "night people" in Chicago's bar-and-bistro section—who have seemed way out. Now we understand it as one of hundreds of creative expressions of the Church's mission today.

Each month, along with ever-interesting features for spiritual nourishment and reporting on Episcopal Church happenings, our Table of Contents seems to span a wider range of topics. Our musings on this expansion lead to a well-thumbed book. We found the sum-up we were looking for in *Martin D'Arthur*, by Alfred, Lord Tennyson. "The old order changeth, yielding place to new; And God fulfils himself in many ways."

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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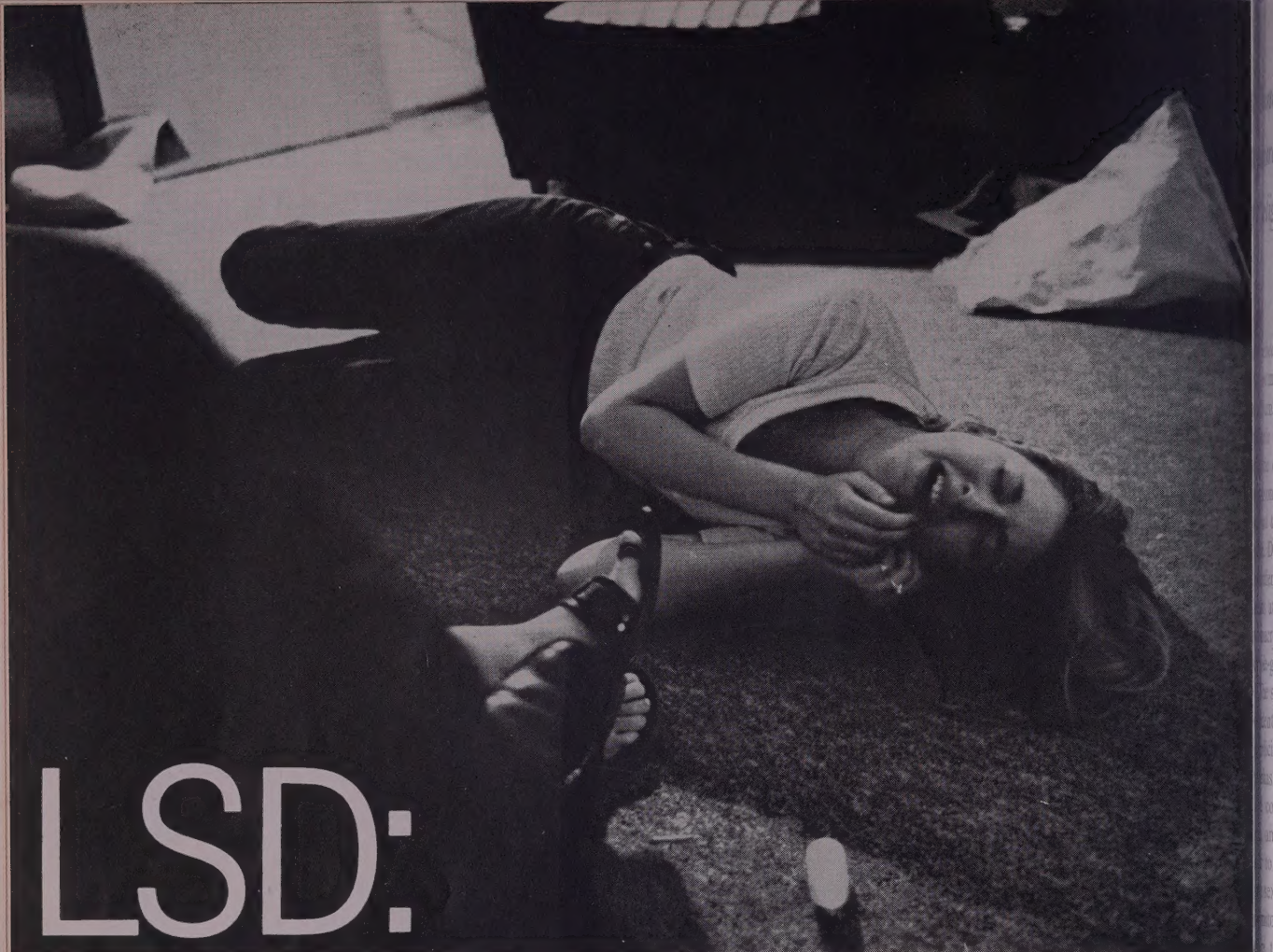
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LSD:

Magic show for madmen only?

IN A SHABBY white frame mansion in Millbrook, New York, some fifty-five people, married and single, fourteen children, and innumerable cats and dogs live in apparent harmony. Goats and geese are kept outside on the sprawling estate loaned by a sympathetic millionaire to Dr. Timothy Leary and his League for Spiritual Discovery. Like the drug, lysergic acid diethylamide, which inspired this organization, the League is known as "LSD."

Some of the dogs, many of the children, and all of the adults who live at the Millbrook colony have followed Leary's philosophy of "Turn On, Tune In, Drop Out." By "turning on" with LSD, members of this cult seek to "tune in" to a hallucinatory

world beyond reality, and thus "drop out" of society to pursue a life devoted to greater spiritual understanding. The cats at Millbrook have not been given LSD, according to one member of the group, "because cats are just naturally turned-on creatures."

Within this community is a strange combination of order and chaos. Chores are shared equally by the residents. Since the group belief is that all which pertains to living is a "sacrament," chores are sometimes matter-of-factly called "sacraments." The drug LSD is referred to as "The Sacrament."

BY PATRICIA H. PACKARD

The atmosphere in what has been called "a transcendental board house" is rather like a mammoth for *You Can't Take It with You*, the zany Broadway play that made a hit in the thirties and remains a standby for hometown theatrics. The best description I can give is that it is monastic, with sensual overtones.

The sharp, pure sound of Indian music meets and mingles with stereophonic Bach. Somewhere a woman's voice sings, "And the Light of the World Is Jesus." Pungent incense coupled with woodsmoke permeates the air, blending with the tallow scents of burning candles.

Books are everywhere, in profusion. On a table *The Tibetan Book of the Dead* shares space with

...teless, colorless, and dangerous, LSD is both the
...orce of a national drug menace, and the "sacrament" for a new
...igion." Either way, it is a cause for Christian concern.

...hedelic Review, the Bible, and
... magazine.

...urniture is sparse and austere.
...le sit yoga fashion on the floor.
...e enormous dining room where
...one meets for meals, the huge
...d tables are only a foot or two
... Dogs, sitting quietly waiting to
...ffered scraps, often join the resi-
...s at mealtime. Menus are simple
...acrobiotic rice, cabbage soup,
...e-grain muffins, rarely meat.

...e sleeping quarters for Millbrook
...ents follow the same pattern of
...licity. While there is a lack of
...hasis on individual privacy, mar-
...couples have their own quar-
...and single people live three or
...to a room with others of their
...sex. Children are usually billeted
...itory fashion, although some
...e their parents' quarters. Many
...ons contain small shrines, Bud-
...it or Christian, or a combination
...oth.

...espite the constant ebb and flow
...f people, the atmosphere of the
...lbrook colony is tranquil, with a
...ceable lack of the hostility that
...e-group living might be expected
...enerate.

...ear the main house, in a small
...e building known as the "Medita-
...ic House," members of the group
...turns in a constant, twenty-four-
...or vigil. "Meditation House" is
...ghted only by candles and the glow
...n a wood fire. Religious objects
...representing a variety of spiritual dis-
...ines fill the house. Before enter-
...n everyone removes his shoes; once
...nde, conversation is minimal.

...The reason for the continual
...litation," a League member told
...n "is so that no matter what we
...r doing, we know that someone is
...n communion for us. If we are un-
...le to take time to meditate our-
...es, it is reassuring to know that
...are still in contact with God."

On the whole, the residents are well-educated, with more than one academic degree the norm. Curiously, despite the somewhat bizarre living conditions, individuals seem quite conventional. The single exception is Leary himself.

When I first saw Dr. Timothy Leary—Ph.D., psychologist, ousted Harvard faculty member, and *persona non grata* in several countries—he was brandishing two large brooms and a handful of cloths.

"These," he said, indicating the brooms, "are sacramental brooms. And these," waving the cloths, "are sacramental dust cloths. Now you . . . and you . . . and you," he pointed to three young men who were his audience at this impromptu lecture—"get to work and clean up this sacramental place." They responded with good-natured alacrity.

A lean, ascetic-looking man with fawn-shaped blue eyes and long gray hair framing a witty Irish face, Leary

is thought by some to be a martyr, by others, a criminal, and by a large portion of society, a madman. One lawyer whom I queried said, "Leary's crazy like a fox."

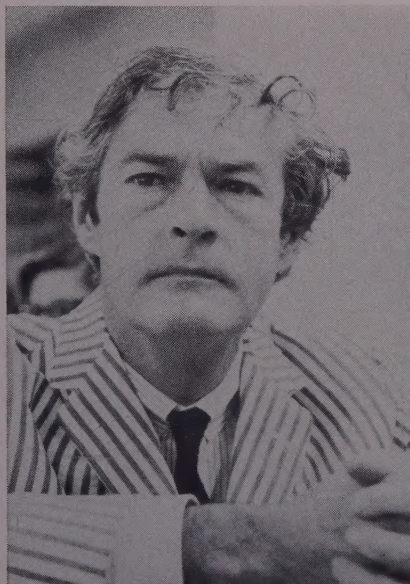
Since 1960, when he began to experiment in Mexico with "magic mushrooms," Timothy Leary has been engaged in a persistent attack on society—particularly American society and its "social games," a phrase he coined. His catchy motto, "Turn On, Tune In, Drop Out," has become a symbol of social rebellion from coast to coast.

His much-publicized brushes with the law have enhanced his status, either as martyr or madman, depending on who does the assessing. Currently he is appealing a thirty-year prison sentence and a \$30,000 fine for alleged illegal transportation of marijuana across the Mexican border.

Leary's philosophies, and the "religion" he has founded, seem to have their greatest appeal within a white, educated, upper-middle-class segment of society, especially among those from the ages of eighteen to thirty-five. People over forty are apt to gibber with rage at the mention of his name.

In contrast to some of our theologians' flat statements that God is dead, Leary says, "God is only dead in the churches."

Is the League for Spiritual Discovery in fact a "new religion"? Some of its goals and aims are excerpted on these pages (*see box*), from a statement of purpose of the League. The controversy swirling around the League and its claims of being a valid "religion" stems from many sources, but the central one is the fact that its "sacrament" is also an illegal and dangerous drug, lysergic acid diethylamide.



Dr. Timothy Leary first explored LSD for science, now calls it a "sacrament."

Continued on next page

Magic Show for Madmen Only?

LSD-25 was discovered inadvertently in 1938 by a Swiss biochemist seeking a cure for the pain of migraine headaches. In 1943, after experiencing strange reactions as a result of inhaling this substance, the scientist experimented with it orally. This sent him to bed for several days, under the care of a physician.

Odorless, tasteless, and colorless, LSD can be produced in large quantities at very small cost. A derivative of ergot, it is not difficult to synthesize. Its legal distribution is restricted to government-approved experiments by authorized agencies; it is not commercially available.

Taken orally—usually in the form of a sugar cube doctored with a minuscule amount of this incredibly potent drug—LSD produces colorful hallucinations similar to those induced by the “magic mushrooms” and peyote or mescaline which have been used in religious rites by some Indian tribes for centuries.

LSD is only one of several hallucinogenic drugs, also known as “psychedelic” or “mind-expanding” agents. It is by far the most potent.

Conflicting evidence concerning LSD’s danger and usefulness is causing considerable consternation among medical experts, as well as the law-enforcement agencies whose job is to control it.

Since Leary’s widely publicized experiments at Harvard and his subsequent dismissal and brushes with the law, increasingly large numbers of people—Leary claims millions—have been experimenting illegally with LSD.

In psychedelic jargon, the act of using LSD is called “taking a trip.” Reports from “trippers” have been widely varied. Regular users, for example, say that a “trip” results in a marked diminution of ego, and an expanded awareness of self in relation to the universe. Others classify it as the most horrible experience of

their lives, an extended nightmare lasting several hours or even days. Still other users describe their “trips” as “beautiful . . . inspiring.” Some “trips” have ended in suicide, and cases of real psychosis have developed several weeks or months after “trip” ended.

Bad experiences with LSD are called “bad trips” or “freaky trips” or “freak-outs.” The effects of these are well documented by many emergency treatment centers in the nation’s large cities. It would be difficult indeed to find a physician with anything but censure for LSD, after he has had the experience of trying to treat a teen-ager in the midst of the nightmarish mental agony of “bad trip.”

Leary followers say that these “freak-outs” are the result of improper preparation of the user, and point to their insistence that an experienced user or “guide” help the beginner over the rough spots, and rehearse him in what to expect before he swallows the sugar cube.

In legal experiments there have been reports of some success with the use of LSD in psychotherapy and in treatment for alcoholism. Recently, however, some medical researchers have reported that LSD may cause serious physical damage. One prominent researcher, for example, recently stated that the drug might be affecting the chromosomes—tiny carriers of heredity in every human cell—of users. In general, psychiatrists are either cautious or strongly opposed. They feel that unstable people are attracted to LSD and that a “trip” may tip the balance between mental instability and serious psychosis.

As the popularity of LSD increases and controls tighten, racketeers and narcotics peddlers are beginning to eye LSD as a ripe new “business.” Because of the difficulty of detecting this virtually invisible substance and the nominal production costs, LSD presents endless possibilities for profit—and human suffering.

Yet, as the use of LSD rises, more and more “acid heads”—another



Bizarre “psychedelic art” decorates the Millbrook, New York, headquarters of the League for Spiritual Discovery. LSD cultists use this rambling mansion as a retreat center for their dramatic, disturbing effort to “drop out” of society.

The "Religion" of LSD

The following excerpts have been taken from a statement of purpose of the League for Spiritual Discovery (LSD):

The LSD has three general purposes:

(a) *Individual Worship—Using the Sacraments.* To help each member to use the sacraments to discover the divinity within and then express this revelation in an external life of harmony, beauty, and, particularly, to help each member to devote his entire consciousness and all his behavior to the glorification of God. Complete dedication to the life of worship is our aim, exemplified in the motto, "Turn On, Tune In, Drop Out."

(b) *Communal Worship and Glorification.* To maintain ashrams (monastic centers) where renunciants—i.e., drop-outs, or those who take a vow to abandon secular activities for a specified length of time—will live a communal life of worship and glorification. The community serves to facilitate individual illumination and to organize the liberation of energies to accomplish the evangelic and public mission of the League.

(c) *Public Illumination of the Human Race.* To inform, teach, guide, liberate, illuminate other human beings, so that they can be initiated into a life of glorification and worship; the assumption here is that modern civilization (as exemplified in American culture) is insane, destructive, warlike, materialistic, atheistic—a meaningless set of repetitious robot responses. The LSD aims to return man to a life of harmony with his own divinity—with his mate and family, other human beings, and the other natural energies, organic and inorganic, of this planet. A complete and rapid evolution of society is intended.

Methods. The LSD is an orthodox, psychedelic religion. Its sacraments are psychedelic chemicals which at every turning point in human history have been provided by God for man's illumination and liberation. Its rituals are sensory, cellular, and molecular psychedelic methods which have been discovered and passed on by the great religious masters of the past.

A goal of the LSD is to go out of the mind and come to the senses. Each League member devotes at least (1) one hour a day to withdrawal from social, symbolic activity in order to obtain sensory illumination, using the sacraments marijuana or DMT (dimethyl tryptamine); and methods including symbol deprivation or meditation; solitude; silence; mantra or prayer; auditory (religious music, psalms); (2) one day a week away from social-sensory-symbolic activities to attain communication with evolutionary wisdoms preserved in cellular and molecular structures, using the sacraments LSD, peyote, psilocybin.

The LSD recognizes and adapts only to the Law of God as manifested in the regular harmonies of natural processes. The LSD also recognizes the existence of certain transient political structures, set up by power holding men who claim authority (based on force) over space time coordinates on this planet. Based on revelation, the LSD advises mankind to Let the State Disintegrate. During the transition period of social liberation, the LSD lovingly commits itself to obey political authorities and laws—except where those laws violate internal freedoms of belief, spiritual communion, and private devotion within shrines and sacred worship grounds.

The only fixed rule of the LSD is that members use the sacrament only in League shrines and only with League members.

...ne for users—are referring to
...ps" as a "religious" experience,
...claiming that consistent sessions
...pen their communion with God.
...he say that these experiences are
...velations" sent to them by the
...ly Spirit.

The Church has become increas-
...ly aware of the side effects of an
...stant" society that spins with in-
...nt food, instant entertainment, The
... Bomb, computers, and zip
...les. Is the Church now faced with
...concept of "instant mysticism"? Is
...D a new spiritual tool?

Dr. John Baiz, rector of Calvary
Church, Pittsburgh, says not.

"True visions are not artificially in-
...ced. Unlike fasting which is vol-
...tional, LSD is nonvolitional, invol-
...nt, an absence of will. Furthermore,
...e visions are new, not seen be-
...e. The LSD hallucinations would
...m to be merely repetitions dug
...out of the personal unconscious.
...he difference is between revelation
...d self-knowledge."

Timothy Leary says, "We are all
...addicted to symbols that we can-
...t experience anything beyond them.
...ke, for instance, the words 'drug'
... 'religion' or 'good' or 'God.' Say-
...g 'drug-good' or 'drug-religion'
...uses neurological pain. We must
...y 'drug-bad' or 'drug-danger.' The
...ad to God is through the senses—
...ink of Gothic cathedrals, incense,
...regorian chants. All these things re-
...ind man of the non-game process
...d transport him above his addiction
...symbols."

"What about the risk involved in
...ing LSD?" I asked.

"The LSD risk is a risk men have
...ced for thousands of years if they
...ished to pursue that which lay be-
...ond their minds. LSD may be pa-
...nology or divine madness. The LSD
...ychosis is a religious confusion. In
...we come face to face with the age-
...ld questions: Who am I? Should
...go backward or forward? Should
...go on? It takes courage to go out
...f one's mind. The LSD trip should
...e a religious pilgrimage, deeply
...piritual."

"Then people who use it hoping

Magic Show for Madmen Only?

to get a 'kick' are really abusing LSD?" I inquired.

"Of course they are," he answered. "People abuse everything. They always have. Take alcohol, electronics, the automobile, nuclear fission. I've been preaching myself to exhaustion saying that proper preparation is essential."

Perhaps it would be easy to dismiss Dr. Leary and his followers by saying that they are all quite mad. While I was attending the "Psychedelic Celebration" which they presented to large audiences at the Village Theater in New York City, Timothy Leary pinned a plastic button on my coat. On it were printed the words, "Magic Show—Madmen Only." Given to me with a quizzical smile, the bizarre button deepened my uncertainty.

I discussed this confusion with my bishop, the Rt. Rev. Austin Pardue. Bishop Pardue said this: "Since most people have difficulty . . . with or

without LSD, it would appear that LSD would be very dangerous for popular consumption. On the other hand, every religious movement, bizarre or otherwise, may well be the result of the Christian Church missing out somewhere on an emphasis which was part of the original content of faith.

"For example, Christian Science appeared and prospered partly because of the Christian Church's neglect of the healing ministry. And spiritualism flourished partly because of neglect of the doctrine of the communion of saints.

"It could be that we are becoming so secular and worldly that people seeking mystical experience may turn to LSD. The danger is that people with thrill-seeking motivation will turn to it also.

"So many so-called heresies . . . have turned into bizarre movements because wherever there is a great seeking, the Church may not have

met the need. There should be kinds of approaches to all kinds of needs. The Church should be open to investigations of all kinds—equally cautious."

Today we feel encased in a rapidly shrinking world. Fewer and fewer challenges create increasingly great spiritual needs. With no new world to conquer, the conquest of space limited to a very few, some feel that they have no alternative to the social in which they live. Energetic, restless rebels can no longer drag their families into wagons and "go West" to hew themselves a place out of the wilderness.

As man becomes restricted, he has a greater need for meaning for his life, a more desire to go "outside" himself. Yet our particular culture seems to demand greater conformity, with less escape, than ever before. Perhaps even our prophets and visionaries are silent lest they be called "madmen."

This may be the time for the Church to investigate LSD and, more particularly, the need which drives men to it.



The eerie hallucinations and emotions the LSD user experiences during a "trip" range from wildest fantasy to extreme depression. For too many, the effects are dangerous—and sometimes far from temporary.



A light in the window over the hamburger shop signals to the "night people" that Father Owen is in his office.

***The Rev. Robert Owen's
unusual ministry
is reaching the
bar-and-bistro crowd
along Chicago's
flashing Rush Street.***

THE PIANO player at the Fools Rush Inn was finishing a mysterious, honky-tonk rendition of "Sophisticated Lady" when Glen called from behind the bar, "You're hired, Father." The heavyset, curly-haired man at the piano looked up. "Sorry," he smiled. "I've already got a job."

Indeed, the Rev. Robert H. Owen is quite a job. A forty-two-year-old Episcopal priest, he gave up a comfortable suburban post in Glen Ellyn, Illinois, to begin a ministry where the Church has never dared to tread—among the bars, jazz hangouts, and girlie clubs of Chicago's entertainment district.

"Just one more," someone called. "Nope, I've got to get back to the office," the clergyman answered.

On the way out, however, he stopped to talk with a waitress who seemed on the verge of tears. A pale, nervous woman in her early thirties, he was worried because she was being asked to testify at the trial of a former boy friend who turned out to be a dope peddler. She was afraid that the trial might affect her

pending marriage to another man.

Father Owen offered a few quiet, encouraging words. If her fiancé truly loved her, he would stick by her, the priest explained. The waitress smiled and motioned good-bye as Father Owen walked out into the neon-lit night.

A few minutes later he entered a building at the corner of Rush and Oak Streets in the hub of Chicago's entertainment district. Soon a light blinked on in the corner window on the second floor. To the people who live and work in the sunless world of Chicago's jazz clubs, bars, and restaurants, that light—shining above a joint called Burger Ville—means that Father Owen, the "Night Pastor," is in.

BY DAN B. DROEGE

Since he opened his office about two and a half years ago, Father "Bob" has won the neighborhood's respect as a source of spiritual help and guidance. He has also earned a reputation as one of the swingiest jazz pianists around.

"They don't even ask me if I want to sit in anymore," he says. "I walk in, and the next thing I know they're announcing I'm going to play."

It was his interest in jazz and his ability to play it that first brought Father Owen to the Chicago entertainment district. While living in Glen Ellyn, he frequently visited the jazz clubs in the twenty-four-block area he now calls his parish.

"Gradually I began to feel that there was a need for a clergyman among these night people. I asked waitresses and bartenders if they ever wanted religious counseling, and they said yes. When I played with the groups, we talked about it between sets. Since I could communicate with them musically, they figured I was someone who might care."

Although he had originally in-

NIGHT PASTOR

tended to restrict his ministry to the men and women who work in the clubs and bars. Father Owen soon extended it to all the night people—the club patrons, the vendors on the street, even area residents.

"The problems of the night people are not unusual," he said. "They are the problems of all troubled people—the girl friend, alcohol, lack of direction, the habit that can't be kicked. But these problems are intensified by the haunting aloneness of most night people."

He glanced out the window at the gaudy signs that flickered above the

sidewalks. "There's a lot of loneliness in this area," he said. "More than in most. It's a cutthroat climate where nobody cares."

"The other day I was talking with a fellow in a bar. When I left, he said he had been on the streets for forty years and I was the first person who had ever taken an interest in him. Imagine . . . forty years."

Most of the night people seek Father Owen's help because they want someone to talk to. Once a young man called at 2:30 A.M. to say that he was going to commit suicide. Father Owen asked him to

come to the office and have a . . . A few minutes later the man, a dentist with a part-time job driving taxi, appeared in the office.

"We talked for the rest of night," Father Owen recalled. "That all he really wanted—just to talk out of his system. The last time I saw him he was married and seemed very happy."

Calls from persons threatening to kill themselves are not unusual, Father Owen explained. "Once I get two calls in one night."

People pushed to the verge of suicide are frequently victims of satiable habits such as alcohol and drug addiction, according to Father Owen. For some months of the year a group of drug addicts and alcoholics met regularly in the Night Pastor's office, trying to help one another break their habits. Several members of the group were musicians, who shared with Father Owen a love for jazz, the Night Pastor's "great communicator."

The priest's enthusiasm for jazz dates back to high school in Prospect Park, Pennsylvania, where a band instructor aroused his interest in Dixieland. But a career as a medical missionary remained his vocational goal. He entered Grove City College in western Pennsylvania, where he majored in zoology.

During World War II he served in the Navy. He returned to school only to find the medical schools overcrowded to allow him to pursue his interest in medicine. Instead, he entered Philadelphia Divinity School and there he decided upon the ministry.

After graduation, he conducted

Above: The Rev. Robert H. Owen "playing in" at a Dixieland jazz session with trumpeter Jackson Hall and clarinetist Jug Berger at Chicago's Old Town Garage. *Below:* Father Owen plays for his wife and six of their children—Karen, Laura, Patty, Margaret, Stephen, and Henry.



missionary work in Arkansas, Louisiana, and Montana. As now, his musical talent was a powerful instrument in his ministry. While in Arkansas, he surprised faculty and students by offering a high school assembly program by playing some jazz piano tunes instead of delivering the windy speech they had anticipated.

It's a technique Father Owen still uses. When asked to speak at a Chicago suburban high school, he climbed the podium and sat down at the piano. As he moved into his second number, he turned to the astonished audience and quipped: "I think this is the craziest sermon you've ever heard."

Naturally Father Owen's colorful presentation of the Gospel makes him a popular speaker at school programs. He is also interviewed frequently on late-night radio and television. The bulk of his time, however, he devotes to his unique ministry among the night people.

Bishop Gerald Francis Burrill of the Diocese of Chicago admitted that he was a little skeptical when Father Owen came to him in the spring of 1964 with an idea for this new kind of ministry.

"I told Father Owen we would give him two years in which to conduct his experiment. If it were successful, the Night Pastor would become a regular part of the diocesan budget," the Bishop said.

The experiment was successful—so successful, in fact, that the diocese decided to make the program part of the budget even before the two-year trial period was over.

But it takes nearly \$2,000 a month to run the Night Pastor program, and the diocese cannot supply it all. With the help of the Night Pastor board, an enthusiastic group of advertising men, entertainers, manufacturing executives, and journalists, Father Owen solicits funds from individuals and parishes. The program recently received a \$500 gift from a Rapid City, South Dakota, church.

Father Owen also raises money through the sale of an album of jazz "standards" as played by him and a group of musicians in his parish. *The Night Pastor and Seven Friends Play Chicago Jazz* has sold 2,500 copies and was selected by a *New York Times* critic as one of the ten best jazz albums of 1965.

The money goes for a hundred purposes—for rent on the Night Pastor's office, for loans that are never repaid, for Father Owen's salary, and for payments on his old but spacious home, fifteen miles from the office. There, Father Owen lives with his wife, Beverly, their seven children, and Beverly's parents.

"We used to live in an apartment closer to the office," Father Owen explained, "but with eleven people in the family we just got too big for the place."

Following their father's example, the Owen children—two-year-old David excepted—show considerable musical talent with several instruments, from piano to folk guitar.

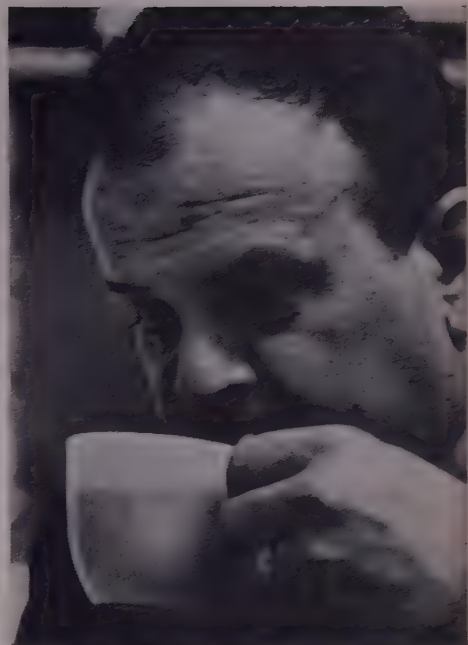
Mrs. Owen, like her husband, prefers the city ministry to the suburban parish and enthusiastically endorses Father Owen's work, despite the night hours. During the day she enjoys acting as the Night Pastor's answering service while Father Owen catches up on his sleep.

Father Owen estimates that he has talked with nearly 4,500 persons since the beginning of 1965. A familiar figure in the area, he is greeted by name as he makes his rounds.

The atmosphere has not always been so cordial. When he first opened his office, Father Owen received several crank letters and phone calls telling him to go back to church and pray. Once a drunken sailor staggered out of a bar just as Father Owen was passing. The sailor stared unbelievably, then exclaimed, "Are you kidding!"

"I smiled and handed him one of my cards," Father Owen recalled.

Because he has only a small waiting room and a tiny chapel in his



Father Owen sips coffee between his ministry at Chicago's jazz hangouts and night counseling sessions in his office.

office, Father Owen is seldom able to bring together his parishioners. Several times a year, though, his friends gather for a Sunday afternoon service in St. James' Cathedral, a few blocks from the entertainment district.

Appropriately, the vesper services are prefaced by a big jazz concert in the cathedral. Attendance averages around 1,200 persons. For many worshipers, this is their first time inside a church in years. Hopefully, says Father Owen, the Sunday afternoon programs will be the beginning of a new religious life for many of the night people.

He admits that the jazz concerts are a come-on for the church services, but that does not bother him. He sees a close relationship between jazz and religion.

"Jazz is a way of glorifying God through the use of one's God-given talents," Father Owen declares.

As the Bible says: "Make a joyful noise unto the Lord." And what noise is more joyful than a little red-hot Dixie?



Making Choices

THE BALLOONS—red, yellow, green, blue—bobbed on long strings as the serious-faced small person tried to decide which lovely globe he would choose. Passersby turned to look and smile as he hesitated.

There is something wonderfully engaging about a small child making a decision. Weighty to him; trivial, perhaps, to the observer; irritating to the impatient parent. Why do we stop and watch? Because we itch to assist? Or because we see in his efforts the first exercise of that priceless gift, free will?

Every parent hopes that his child will grow up making the right decisions, but most parents don't realize

how early the process must begin if it is to be successful. How do we nurture this gift of choice? What do we do or not do to keep it free?

Let Them Try

Which of these approaches is yours?

"Take a pink candy, Sally. You won't like the green one."

"Take any piece you want. But remember—only one, and no returns."

Let them make their own small choices when it won't make any difference to their health or safety. The

BY MARTHA AND MARY

extra minutes of patience this involves can be chalked up to the work you did for God today—and there are a lot more opportunities for this particular branch of God's work than most of us realize.

Letting a child choose for himself, however, doesn't mean that you don't guide, advise, and help, verbally or otherwise. "It's up to you, but my way is longer." "The last time you chose that cookie you didn't like, remember?" "This balloon matches your dress." "You get two of the candies for a nickel, and only one of those."

And keep the choices simple. Too many things to choose from at an early age can only produce confusion. Susie may be too young to select what to wear from her wardrobe, but she can decide between two dresses that you feel suitable.

Let Them Make Mistakes

"Mother, will you help me with this project? It's due tomorrow."

"Sorry, Dick, I told you that the only night I could help was Wednesday, but you chose to watch TV instead. If you can't do it by yourself, you'll just have to turn it in late and take a lower grade."

Would you have the courage to make this reply? Grades are important for college admission these days, even way down there in elementary school. But Dick's ability to make sound choices is even more important. Are you still going to pick the pieces in high school? And what is going to putty up the cracks in college?

We are all so brainwashed these days about the dangers of frustration for the preschool child and the importance of success in the school years that we give our children little chance to learn from their own mistakes. If the toddler chooses the wrong toy this time, he can wait until next time for the right one. Dick's low mark in sixth grade may prevent one in tenth grade. If Cindy's work suffers from too many out-of-control activities in high school, maybe

human year in college will be conducted more sensibly.

On the other hand, we must be ready to make second chances available—not for escape, but for intelligent solutions to the problems posed by the wrong choices. Few situations are completely irretrievable, and the sooner our children learn this fact, the less defeated they will be by their own mistakes.

What Happened to the Freedom?

"Hey, Mom! This is the year I'm in Cub Scouts," shouted Bill as he rushed into the kitchen.

"This is the year you can join Cub Scouts if you want to," replied Mother.

"Don't you want me to join?"

"It doesn't make any difference to me; this is something you decide for yourself. After supper we'll talk about it, and you can make up your own mind."

Bill's mother is a wise woman to see that the insidious overstructuring of a child's life can eliminate his freedom of choice. Third grade—arts. Fourth grade—music lessons. Fifth grade—Little League. Sixth grade—dancing class. Seventh grade—confirmation. And the schedule that crowds in upon high school students is enough to make any parent shudder.

All of these should be areas of choice. Why? Because most of them involve special interests, talents, or degrees of maturity, and each child is different. Because each child needs the chance to make some choices of his own about what he will do with the least part of his time.

Most important of all, however, is the fact that each of these activities involves a commitment. Choices, once made, are self-limiting. If you choose to join the Cub Scouts, then you can't choose to watch TV the night of the pack meeting. If you choose to learn music, you can't choose not to practice. If you choose confirmation, the choice will affect you for the rest of your life.

The trouble is that we do not leave our children free to make most

of these choices for themselves in the first place. Thus, they never really learn what commitment is all about. In addition, they watch their parents drifting about in the same manner. Do they understand that you have to go out on Wednesday nights because you chose to run for club president—or do you sound as though you were pushed into it? (And were you? Did you choose to join the club in the first place? Or was it social pressure?)

Do your children understand that they have to go to church school because you made a choice and a commitment at their baptism? Can they see that your own confirmation promises have brought you the freedom of not having to make a fresh decision every Sunday on whether or not to go to church?

Fences Build Freedom

"Wouldn't you like to go to bed now, Tommy?"

Thanks to the good Doctors Spock and Gesell, parents have probably ceased asking this troublemaking question. It is, however, an excellent example of the kind of choice *not* to offer. For children cannot learn to exercise their freedom of choice if their lives are beyond the boundaries and structures appropriate to their maturity—or if they are allowed to reach any age at all without some idea that life involves limits. We as adults are so accustomed to operating within the limits imposed by our physical environments and our past choices that we sometimes forget how long a process it was to learn what we know about limits and choices.

And so we help them, and they learn, and who knows? With God's help in doing His work, you may raise an independent, fully-functioning, free individual who can say to the gang at sixteen, "Well, if you're going to do that, I'm going home." And one (hopefully) who can say to himself twenty years later concerning that blond at the office, "You're not for me. I chose another girl ten years ago."

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AT THE 1964 General Convention in St. Louis, the Women of the Church presented the sum of \$4,790,921.51 as their United Thank Offering. During their St. Louis Triennial Meeting, the Women allocated \$3,910,650 of the total Offering. In the traditional spirit of UTO, projects selected centered on new mission and education endeavors throughout the world.

The remainder of the Offering is set aside for allocation in each of the next three years, with the requirement that every penny be given away.

For this, the final year of this Triennium, the balance left was

\$232,774.99, with requests for grants totaling almost \$800,000. Once again, the General Division of Women's Work had the painful task of selecting *which* projects could be undertaken.

After earnest study, coupled with facing the hard fact that only a few of many worthwhile requests could be answered, the General Division completed the 1967 list of allocations during its February meeting.

Seventeen projects were selected, including six overseas. Though brief, the following descriptions provide a vivid sampling of the wide scope of UTO's activities and concerns. ◀

when the new facilities are complete and programs swing into action. The cooperative project, located in the heart of an inner-city ghetto area, will be a place for worship, Christian education, evangelism, pastoral care, and community fellowship for all groups. It will also provide professionally-administered home care and personal counseling services, tailored to the needs of neighborhood residents.

Churchmen in Missouri from the sponsoring church bodies, along with St. Mark's own congregation, anticipate providing continuing support for an operating program estimated to cost \$110,000. The total cost of the new church and parish house is \$355,000, with \$330,000 of this already pledged from other sources. A grant for \$25,000 completes the amount needed for this pioneering ecumenical experiment.

GRANT: \$25,000

The new science building at Augustine's, a church-related college in Raleigh, North Carolina, is nearly finished, and is now ready for equipment which will complete this much-needed facility. Support for the \$175,000 project came from the following sources: locally, over \$11,000 was provided; \$60,000 came from the United Negro College Fund; \$25,000 from the Mary Reynolds Babcock Foundation; and \$58,000 from the Federal Government, based on a proviso that the total funds required for the new science building could be guaranteed. A UTO allocation will fill out the amount needed and complete the project.

GRANT: \$20,000

One of UTO's most exciting overseas opportunities comes from M



aging is part of Packard Manse's busy life (see page 19). The ecumenical Packard program is led by the Rev. John Harmon (second from left), and the Rev. Paul Chapman.

An unpaved schoolyard means dust in dry weather and mud on rainy days. Such a situation is uncomfortable for all schoolchildren, but it presents a genuine hardship for the thirty youngsters who live and study at St. Vincent's School in Port-au-Prince, Haiti: all are physically handicapped. Under the direction of the Sisters of St. Margaret, St. Vincent's is the only school of its kind in Haiti. A new paved yard will make it possible for the children to move back

and forth without the added obstacles of mud and dust.

GRANT: \$2,500

Episcopalians, Presbyterians, Roman Catholics, and members of the United Church of Christ are building a single church and parish house in Kansas City, Missouri. Groundbreaking for the new St. Mark's ecumenical parish last March was a remarkable "happening" in interchurch cooperation, and more firsts will follow

United Thank Offering grants for 1967 cover a wide range of capital needs in the U.S. and abroad.

THE LAST PENNY

ao, The Philippines. As the fast-growing area in that nation, this new missionary frontier, designed as a prime target for expansion of the Missionary District of the Philippines, working in tandem with the Philippine Independent Church. High priority in this expansion is the proposed new Center to include a residence and office for the Archbishop of the Southern Philippines. Local churchmen have acquired a valuable piece of land, valued at approximately \$5,000, in Cotabato City as the site for the Center. Not only will this facility serve present, pressing needs; it might in the future become the headquarters for a new presence in the southern Philippines.

GRANT: \$20,000

The Episcopal Church in Mexico is advancing and working toward even greater independence, a leadership training program is imperative. This training for clergymen and lay persons will include a realistic study of the rapidly changing social, economic, political, and religious aspects of life in Mexico. The role of the American Episcopal Church in this environment will be studied, with emphasis both on current operations and possible new areas of missionary activity. Local resources will provide one-quarter of the total sum needed.

GRANT: \$12,000

Industrial mission is a growing form of Christian ministry that relates to people at their place of work. A departure from the traditional strategy of gathering people into worshipping congregations in residential neighborhoods, this ministry meets people exactly wherever they work, and bridges the gap between what men do on Sunday, and the issues and

problems they are up against Monday through Friday. Industrial missions also provide an opportunity for frank exchange of ideas among men from various levels of labor and management.

The total cost in 1967 of a new ecumenical project to strengthen this form of mission in this country is \$47,500. Of this, \$22,750 is already available from other sources. UTO received a request for \$5,000 of the balance remaining, needed for staff persons to coordinate the development of these industrial missions throughout the United States.

GRANT: \$5,000

By providing a setting both for ecumenical meetings and for theological reflection on what the Church's calling is in the contemporary scene, Packard Manse has become one of the most dynamic centers of mission in the Church. Located in Stoughton and Roxbury, in the Diocese of Massachusetts, Packard Manse's remarkable staff bring together people of divergent views for serious discussions which result in mutual respect and, frequently, shared action. An ecumenically planned project for stabilizing the financial support for Packard Manse and continuing operation of its services over a five-year period will cost a total of \$110,000. UTO was asked to share in this.

GRANT: \$15,000

To strengthen the ministry in twenty-six Alaskan villages, the present program of training for Indian and Eskimo lay persons needs enlarging. The Episcopal Church in Alaska has been spending some \$1,000 a year for this purpose, and is now developing, in cooperation with the Presbyterian Church in Alaska,

a stepped-up training service. This program includes finding means by which Indians and Eskimos can find a place and purpose in modern urban life. The annual cost is set at \$5,000.

GRANT: \$5,000

Started by the Episcopal Church to serve Cuban, Negro, and low-income white people, the Christian Community Service Agency of Dade County, Florida, served over 3,000 persons in the first nine months of its existence. It has now expanded and operates on an ecumenical basis. This year's budget is \$423,500, of which \$87,000 is the Episcopal commitment. Last year, funds came from the Diocese of South Florida, the Church and Race Fund, the Presiding Bishop's Fund for World Relief, and the Church School Missionary Offering. Since the latter cannot continue support for another year, \$35,000 was requested from UTO for 1967. Future needs will be included in the programs of appropriate departments of the Executive Council.

GRANT: \$35,000

Continued on next page



Everyone helps ready Kum-Ba-Yah Center, Lynchburg, Va. (see page 20).

TO THE LAST PENNY

Kum-Ba-Yah Center in Lynchburg, Virginia, is a group activities agency. And active it is. Fifty volunteers have been tutoring fifty fourth-to-sixth grade students. Home management courses; visits with the aged, lonely, and needy; adult literacy classes; and a program for retarded children are all part of the interracial work of the Center. This summer, college student volunteers will run a morning day camp for six-to-twelve-year-olds, an afternoon teen center, and an evening program for their own growth. This program, located in a deteriorating neighborhood, costs \$14,300 annually. Other church groups have contributed \$6,000 for this year's work; local sources, \$4,700; and a foundation, \$500. The Center is owned by an ecumenically run and directed nonprofit corporation known as the Lynchburg Christian Fellowship. UTO has granted \$9,000, to be used over a three-year period.

GRANT: \$9,000

In El Salvador, Missionary District of Central America, social casework service is urgently needed to provide assistance to the San Salvador community. The goals are to direct needy persons to existing private and government agencies, and, through casework techniques, to help them solve their own problems. Help was requested for a three-year period, including \$12,490 in 1967 primarily for salary and purchase of car and office equipment. The 1968 and 1969 needs are \$6,775 per year.

GRANT: \$26,000

For the first time the way is open to bring together competent representatives—both clerical and lay—from all Christian communions in the United States for a National Faith and Order Colloquium. Though related to previous dialogues and studies, this is nevertheless a new venture. Participants, under this new arrangement, will include Roman Catholics, Southern Baptists, and Missouri Synod Lutherans as well as churchmen long committed to ecumenical cooperation.

Meetings are planned for each of the next three years: the topic for 1967 is "Evangelism in a Pluralistic Society." The annual cost will be \$11,290, most of which has been made available through other denominations and foundations.

GRANT: \$2,000

A small congregation in Grove City, Pennsylvania, is moving where the action is. For some time they have been ministering to students at Grove City College and Slippery Rock State College. Now they have started building a new church better situated to serve students and faculty at these two schools. The aim is to have available to the educational community a strong Episcopal church which will offer the insights of Anglicanism in a traditionally conservative area. Of the total cost of \$135,000, \$85,000 is available from local funds, and \$25,000 from the Diocese of Erie. This project is an important part of the diocese's College Work program.

GRANT: \$25,000

The tense situation among impoverished Negroes in Rochester, New York, has been much improved by a local community organization, FIGHT (Freedom, Integration, God, Honor, Today). Strongly and courageously supported by Bishop George W. Barrett for the last three years, FIGHT is steadily gaining recognition in the city for coming to terms with serious social conditions. Continued Episcopal support in 1967 is felt to be extremely important. The total cost is \$35,000. Other Churches have contributed \$25,000, and \$5,000 is available from the diocese.

GRANT: \$5,000

A most important missionary effort in Guam is St. John's School, connected with St. John's parish in Agana. Because public schools in Guam have lost their accreditation, St. John's is now the only fully accredited educational institution. Pres-

ent enrollment is 240 students elementary through high school classes. Two earthquake- andphoon-proof buildings are in use but they are neither complete nor adequately furnished. With the increasing number of young American Forces families stationed in Guam and of Guamanians seeking good schooling for their children, the pressure on St. John's is unremitting.

GRANT: \$15,000

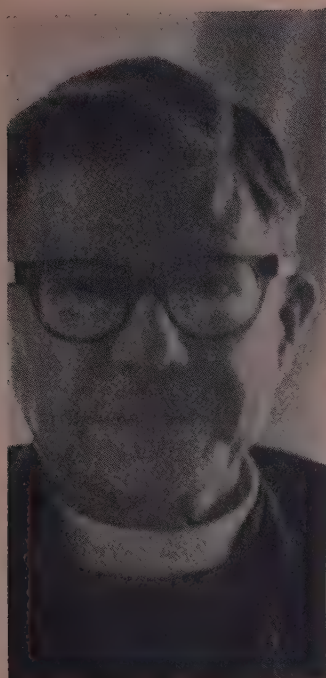
St. Augustine's is a small church, the only Negro parish in the Diocese of Northern Indiana—located in an area of Gary where social conditions are extremely difficult. The crossing of racial and ethnic barriers has begun by means of several programs: the first Folk Music Mass, the first Contemporary Religious Art Exhibition, the first Jazz Music Mass. In addition, the parish has helped to create the city's first community organization. The church has requested a memorial pipe organ around which to develop another community interest—religious music. Local resources have made available \$11,000 of a \$16,000 total cost.

GRANT: \$5,000

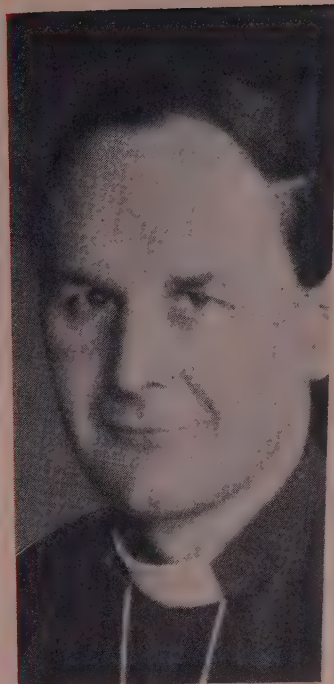
Turner House, lively community center in Kansas City (*see UTO story, June, 1966*), has in a matter of two years become a vital part of the work of the Church in the Diocese of Kansas. Facilities now consist of three classrooms, snack bar, recreation area, craft room, preschool nursery facility, and offices. A wide variety of programs, supervised by a director, keeps teen-agers and others busy with discussion groups, speech and drama classes, places to study and recreational activities. This request was for a continuation of director's salary for the director of \$10,000, and \$4,500 for a part-time person to help increase local support.

The General Division of Women's Work was not able to fulfill the whole request. They did, however, recommend allotting a grant of \$6,274.99 toward this—the exact balance left in the 1964 UTO account.

GRANT: \$6,274.99



THE DOCTRINE DEBATERS



PEOPLE seem unaccustomed to bishops' arguing in public. It is not surprising, then, that people are disturbed, even shocked, when the disputes of bishops are reported in newspapers and magazines, on television and on radio. Our reputation seems tarnished and our credibility compromised.

Longer historical perspective might be comforting, because bishops have often quarreled creatively. Out of these quarrels basic Christian doctrine has developed, just as our American Constitution was fashioned in the keen controversies of the founding statesmen in 1787 in Philadelphia.

Argumentative Apostles

Like all human disagreements, the disputes of bishops have almost always involved both beliefs and personalities. This has been true ever since our apostolic predecessors, James and John, maneuvered for chief seats in a kingdom whose character they sadly misunderstood, or since Paul, writing in white heat to the Galatians, sarcastically referred to Peter and others as "those reputed pillars of our society" because he felt that Peter had lost his courage when it came to desegregating Jewish and Gentile Christians at the Holy Communion. It is wise, therefore, in examining contemporary issues that divide bishops not to place undue emphasis on reputation or image. Images easily become idols, and the Lord of the Church once made Himself of no reputation.

Everyone knows that the dispute at the House of Bishops last October had to do both with doctrine and with personalities. Yet the Bishops in Wheeling seemed to be preoccupied with the manner in which the Rt. Rev. James A. Pike had expressed his views and almost completely avoided any discussion of these views. In fact, Bishop Pike complained that he could obtain there no serious consideration of his opinions. This is a strange procedure when perhaps the principal meaning of what we call the apostolic succession is that the bishop be a true guardian and interpreter of doctrine, a faithful witness to the story that has come down from the apostles.

Don't Write; Act

This situation seems to reflect the fact that most present-day Episcopalians are seldom inclined to articulate their beliefs, much less to argue about them. Candidates for confirmation, even for ordination, are rarely scrutinized for their orthodoxy. The choice of the rector of a parish or a bishop for a diocese is more apt to turn upon such qualities as capacity for leadership, pastoral sensitivity, executive ability, churchmanship, or even personality, than upon theology.

The Episcopal Church is not what is called a confessional Church; that is, it has no set of beliefs all its own. Our Creeds belong to the whole of Christendom, not just to us, and people interpret the Creeds in sharply

The Doctrine Debaters

different ways. The Articles of Religion at the very back of the Prayer Book are a broad statement of where we stood hundreds of years ago rather than a platform upon which we stand today.

We Episcopalians are a worshipping community whose beliefs are implied in what we say and do in our worship and in our sacramental acts, rather than a people whose beliefs are written down in black and white all in one place.

Theological Explosion

This means freedom to disagree, and such freedom carries risk. Christian freedom rests on faith that, although error may flourish for a time, in the long run truth will prevail. Therefore, ecclesiastical trials for heresy almost never occur among us. Law is set up to try actions, not beliefs. To test doctrine by a trial is like performing a delicate operation with a butcher knife.

Still we must use words. Because our faith rests upon events in history, we must examine ancient documents and explore mysteries, for man is a creature of limitless curiosity. The thinking Christian is always under compulsion to understand more fully the faith that possesses him. He must also be equipped to explain, to defend, to witness for the Gospel in a skeptical age.

The twentieth century is also a theological age. It has been a time of theological giants, to which names such as Temple, Barth, Niebuhr, Bonhoeffer, and Tillich testify. University students crowd into teach-ins not only on Vietnam, but also on the alleged death of God. They ask what we can believe in this time of the population and knowledge explosions, the exploration of space, and drugs that promise to change human behavior and remold human personality.

Slickest Orthodoxy

In the midst of this theological turmoil stand Bishop Pike and the Bishop of Woolwich, Dr. John A. T. Robinson—one an American, the other an Englishman, both Anglicans. They are only two of a great many men and women who are writing theology today; in fact, only two of many bishops who are doing so.

These two do not say exactly the same things, and they differ from each other in method, viewpoint, and expression. Together, however, they are something of a symbol, both in the episcopate and in the whole Church, of keen awareness of the effect of present-day science, philosophy, and sociology—indeed, of our whole manner of life and thought—upon ancient doctrine and present-day religious thinking.

Some critics regard Pike and Robinson as radicals. If we take the whole contemporary theological spectrum into account, both are decidedly in what might be called the middle of the road, if not conservative. In fact, one of the death-of-God theologians characterizes Bishop

Pike as one of the slickest exponents of Christian orthodoxy.

Dachau Unmet

One might say that Bishop Pike and Bishop Robinson seek to give the intellectually dispossessed, spiritually orphaned, the eager seekers of a reasonable yet compelling faith, the anxious doubters within the Christian Church, a stake in the Christian Gospel and in the Church itself.

To do so, they propose doctrinal reform, but not revolution. They seem to some to go too far; to others not nearly far enough. Neither of them is a consistent exponent of any liberal line, nor would they agree with the foolish notion that God is dead. Pike answers the question posed by the title of his latest book, *What This Treasure?:* "God. No one or nothing else is ultimate."

Both men assume that life has ultimate meaning and that God is the basic clue to such meaning. Neither of them really faces the anguished questions of the man who finds no meaning in life beyond what human beings can create in an uncaring and hostile universe. Perhaps neither of them deals fully enough with the dread depth of sin and evil revealed in places such as Auschwitz and Dachau, or with the problem of human suffering. Nor does either of them grapple with such tragic and bold agnosticism as that of Bertrand Russell, magnificently expressed in *A Free Man's Worship*, in which he attributed creation to blind chance and discounted any possibility of human survival after death.

Excess of Answers

Indeed, Bishop Pike professes what some will regard as a naive faith in personal immortality. "For every basic and universal human desire there is a corresponding reality. This is obviously true of hunger, thirst, and the urge for sexual fulfillment. Therefore, more plausible than the alternative is the assumption that this is true likewise of the well-nigh universal yearning for personal ongoingness."

This will not satisfy the biologists—who note that nature is careless of the individual while preserving the species—any more than it would have convinced Paul, who saw death as the last enemy to be destroyed and resurrection as a gift of God on the far side of death.

What, then, are some of the ways in which Bishop Pike and Robinson call for theological reform?

Both of them would dispense with unnecessary beliefs, would strip Christian theology down to what they regard as its basic essentials. Robinson approvingly quotes some sentences from an article which Bishop Pike wrote for *The Christian Century* in 1960, "I stand in religious tradition which really does not know very much about religion. . . . I feel that many people with

own Church—and some of them write tracts for book-stalls of churches—know too many answers.”

Strip the Myths

Both of them plead, Pike most explicitly, for distinguishing between the treasure and what he calls, quoting Paul, the earthen vessels, between the product and packaging, between the essential faith and the doctrine, codes, the cult-practices in which it has been encoded and through which it has been expressed in ways appropriate in the past but unsuitable in our time. In his words, they call for “fewer beliefs, more belief.” Bishop Robinson writes approvingly of what Bultmann, a German Biblical scholar and theologian, has called “demythologizing”; that is, stripping the meaning of the Christian message of its allegedly mythological accretions. For example, the story of the Garden of Eden is a myth, but the truth to which it points is the human self-centeredness that corrupts all our relationships.

The mythological imagery connected with the Second

Coming of Christ might be said to point to the final victory of God’s righteousness and truth. To demythologize is to state the basic truth without the mythological imagery.

The process has value if it is not carried so far that the truth itself is thrown out with the myth, and as long as we do not forget that mythical, symbolic, and poetic expressions may convey truth as well as, or even better than, mere prose.

Thus the meaning of Christmas may be communicated more adequately by the Nativity legends than by either a literal description of the birth of Jesus or even a doctrinal reflection upon it. When asked to explain one of her dances, Pavlova replied, “Do you think that I would have danced it if I could have said it?”

God: Up, Out, or In

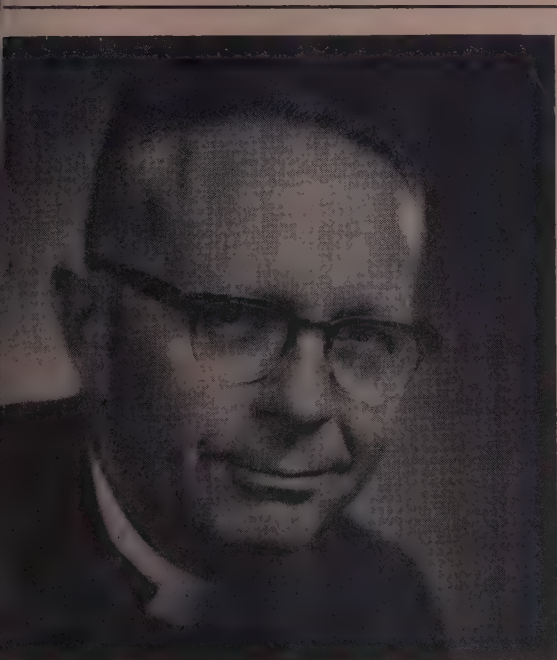
Bishop Pike calls God the lasting treasure, but both he and Bishop Robinson are suspicious of certain traditional ways of talking about God. Robinson warns against thinking of God as a kind of super-person “out there” beyond space, standing outside His creation. Just as Copernican astronomy made impossible the notion of a God “up there,” so more recent astronomical discoveries make the thought of an “out there” unreal. Rather, God is deep within, the ground of our being, not so much a person as the reality that gives meaning to all human personal relationships. Pike uses these words: “God, the ultimate ground of all being, personal and thus valuing persons, claimant over all, activity ready to break through into the life of every man as meaning, accepting love and new life, now and always.”

Such ways of talking about God find considerable support in the Bible (e.g., “Thou, O Lord, art in the midst of us, and we are called by thy name”). These ways lean heavily on the imagery of depth psychology. In speaking of God within, we can be just as mythological as when we are talking of God as “above” or “out there.” Properly understood, it is no more misleading to speak of God above than to talk of sunrise.

There must be ways in which God stands outside His whole creation just as a human being can stand to a significant degree outside himself and look at himself and his environment. If God can be described as personal in any way, He must be more—not less—personal than man.

History of Heresy

Both bishops take a fresh and, in some ways, drastic approach to what is called Christology; that is, the relation of Jesus Christ to God, to the universe, to life itself. What is the answer to Jesus’ questions to the Pharisees: “What do you think of the Christ? Whose son is he?”



As a one-time director of religious education, professor of pastoral theology, and chairman of a church welfare bureau, the Rt. Rev. George West Barrett speaks authoritatively on theology from experience at many levels. The Bishop of Rochester, New York, he is the author of Key Words for Lent (Seabury).

Continued on next page

The Doctrine Debaters

The New Testament and the Church answer that in Christ—in this man—God acted in a decisive way, that what happened in Christ and through Christ shows us definitively what God is like, and makes possible a new bond between God and ourselves.

It has never been easy to say or explain how Jesus was at the same time a real human being and a man through Whom God acted uniquely and decisively. The history of heresy is in no small measure the history of unsatisfactory attempts to state this paradox, the history of efforts that either robbed Jesus of His humanity, or did not recognize the fullness of God's action through Him.

Pike and Robinson believe that many of the older attempts to explain Christ are inadequate and misleading for modern men. Both lay stress on the full humanness of Jesus, but see in Him a unique openness and self-emptying that permitted God to "break through" and act through Him.

Christ: the Long Reach

Robinson states: "Jesus is 'the man for others,' the one in whom love has completely taken over, the one who is utterly open to, and united with, the ground of his being. . . . Because Christ was utterly and completely 'the man for others,' because he was love, he was 'one with the Father,' because 'God is love.' But for this very reason he was most entirely man, the son of man, the servant of the Lord."

Pike has written, "God did it in Christ . . . once and for all in a big way."

Some think that Pike retreats from this affirmation in his latest writing. Yet in his most recent book, *What Is This Treasure?* he summarizes reasons for believing that God's breakthrough was more complete in Christ than in anyone else and adds, ". . . we can affirm of him, in a genuine sense, uniqueness and, to use a contemporary colloquialism, regard him as 'the most.' He is truly our Lord."

Interpretations such as these are valuable, but the mystery of Christ remains. Why was this one man in all history so uniquely open to God? Why does anyone respond to God? Most of us feel, I think, that our own inadequate response is more of a gift than an achievement. This is the meaning of grace—the unearned, unmerited action of God. Fresh ways of explaining Christ must not obscure our confidence that in Him God reached out in love to a broken and alienated human race—and continues to do so.

What Kind of Trinity?

Is the Doctrine of the Trinity a useful way of thinking of God, of trying to explain the mystery of how God is one while doing justice to the complexity of His nature as shown in His actions? Pike denies it, although he ascribes to God most, if not all, the attributes that

others describe in Trinitarian terms.

Cyril C. Richardson puts the issue more moderately in his book, *The Doctrine of the Trinity*: "We are confronted in the New Testament with three dominant symbols of God. These we can and should use to express deep Christian concerns. But we should avoid supposing that they do not overlap or that they imply three distinct persons in the Trinity."

Love in the Situation

The so-called "New Morality" endorsed by Robinson and, implicitly, by Pike turns out to be nothing more than the sound Biblical principle that love is the only absolute standard. No action is good or bad in itself but must be judged by its conformity to the law of love as related to a particular situation. This standard does not do away with codes, but makes them relative and subordinate to the law of love.

Thus stealing, lying, killing, and extramarital sex may be wrong almost all the time, but there may be occasions when one or more of them are necessary and justifiable (e.g., waging war or participating in a movement such as the underground in World War II). Robinson's arguments here are persuasive, although one wonders if he makes sufficient allowance for sinning man's capacity for self-deception.

Path or Pond

Finally Robinson, borrowing from Bonhoeffer's emphasis on "religionless Christianity," and echoed by Harvey Cox in *The Secular City*, lays great stress on "Worldly Holiness." We find our deepest fulfillment not by withdrawing from the world into religion, but even in looking upon God as a problem solver, but as mature men, finding meaning for life, finding God Himself in secular pursuits, in the struggle for justice and peace, in the seeking and creating of beauty.

This may be a needed emphasis, but it is as old as the prophets of Israel who castigated worship separated from righteousness. William Temple put it in one succinct sentence: "It is a great mistake to think that God is only or chiefly interested in religion."

God is not chiefly interested in religion, yet in the words of the Westminster Confession, "Man's chief end is to glorify God and to enjoy him forever." Worship of God both through human relationships and adoration of God Himself is legitimate. The ways are not contradictory but rather complementary.

Centuries ago, Bernard of Clairvaux wrote, "If thou art wise, you will show yourself rather as a reservoir than as a canal. A canal spreads water as it receives it, but a reservoir waits until it is filled before overflowing and thus without loss to itself communicates its superabundant water."

History will record, I believe, that these two men served their generation well.

MORE THAN PASSENGERS



WE SPENT thirty days last summer traveling in a bus through parts of Europe. There were forty-two of us, plus our Polish courier and the Dutch driver. All were at least nominal Christians; four of us were Episcopalians.

The courier was clever in that he had us rotate our seats each morning and afternoon, so that as we rode through the nine different countries, we became acquainted with all the people traveling with us.

Some were Republicans, some Democrats. Some came from the East or West Coast, others from the Middle West or the South. Nine of us were older people; the rest, from twenty to thirty. Some were on time and one was always late. Some were interested mostly in the beauty of the countryside; some, in new things for themselves; still others, in the people they met along the way.

We were fortunate in our companions although, as always, a few were sometimes difficult to get along with. Of course, we spent much of our time outside the bus, exploring the countries we journeyed through. These excursions into the world outside helped us to see, understand, and talk about the complexities, the frustrations, the problems of living.

Because of our companionship, common interests, and shared experiences along the way, we became

a closely knit fellowship as the days went by. I am not certain we were able to convince any others of our viewpoint, but at least we were able to discuss the people and places we encountered along the way. At the end of the trip all were more conscious of a war's destruction, and more desirous of doing something important for children, the poverty-stricken, and the unfortunate. We seemed to be almost one family, with George, the courier, as head.

Over and over again I thought of how much the bus reminded me of almost any local church back home. Here, in our parishes, are people who travel closely together and become familiar with one another—all sorts of people, with strong opinions about many things. Here, too, are people with leaders to guide them.

Some of the people are interested only in the beauty of their parish church; others, in what they want most for themselves. Many, if they are alerted to the needs of the world around them, will be primarily concerned with how they can possibly rise to the challenges it offers them.

Suffragan Bishop Paul Moore of Washington has said, "Buckets of diocesan tears are wept bemoaning the bottleneck at the rector's desk. Thousands of groans are recorded

by vestries whose rectors interfere with the running of a smooth institution, and whose dioceses keep increasing the assessment. Hundreds of dollars . . . are spent on priestly ulcers sustained because of recalcitrant vestries.

"The tears, the groans, and the ulcers are rather unproductive, and these arise from (1) a misreading of reality in the world; (2) a confusion of purpose; and (3) a wrong use of the institution as it now exists."

It seems that no matter how often we are told life has changed more in this generation than in the previous 2000 years, we do not believe it, or refuse to act on it.

In business we accept this, or business fails. In a guided tour, we actively seek to discover new realities and information about our own world, or else defeat the purpose of our travels.

A vital reason for our self-study in our parishes and missions is to think through what we are doing, seek out new information, decide whether or not we are concentrating our energies on the right things. To return to the analogy between parishioners and passengers on a bus, we need to know in which direction we are heading, and be aware of what we are looking for.

It must be said over and over

BY WALTER M. HIGLEY



Saigon's worst slums

Saigon's worst slum is in the Khanh Hoi district, the area nearest the port. The poverty and disease in this area, crowded beyond belief, is appalling. A new project, headed by Neil and Marta Brenden, a young husband and wife team, both trained social workers, is attempting to build a better life for those living in Khanh Hoi.

This couple, with Carolyn Nyce, a public health nurse, and 11 Vietnamese workers, are tangibly demonstrating to this poverty riddled slum, the importance of helping people to help themselves. If you care for your fellow man, then may we ask you to help the Vietnamese help themselves. Your contribution to the Presiding Bishop's Fund for World Relief brings us one step nearer this goal. Please contribute today.



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More than Passengers

again, however, that the Church unlike a comfortable tour for pay passengers—is *not set up for serving its own members.*

The purpose of the Church is forth already in the Baptismal office. The scriptures read at Baptism quote Jesus as saying: "All power is given unto me in heaven and in earth. I ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

At the Baptism these words were said: "We receive this person into the congregation of Christ's flock, and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end. Amen."

Is not the purpose of the Church clear—to confess the faith of Christ crucified, and to go out to make disciples of all people, baptizing them?

And what does "to confess the faith of Christ crucified" mean? Does it mean merely to say that you believe it? Or does it mean that you will accept this fact, and will go on in your daily life and fulfill it in wrestling with the evil you find around you?

Let us remind ourselves, over and over again, that the Church is not a pleasurable escape route from the problems of the world we all must travel through. In fact, the man who uses it this way is not a Christian. The Church is a place for comforting, strengthening, and replenishing travelers engaged in an arduous journey. It is also a place from which they are sent back on their way, on the path charted by Christ, the guide.

HOW CAN WE DO THE BUSINESS OF THE CHURCH IN A MORE BUSINESSLIKE WAY?

*There is a
desperate
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complete
overhauling
of the
Church's structure.*

THE PROBLEMS

The Episcopal Church is governed by a Constitution stating general principles, and by a body of Canon Law which applies these principles to its faith, its order, and its corporate life.

Our Constitution assigns to the General Convention the supreme legislative authority in the Church's life. It is both the creature of its own past, and the creator of its own future. Two Houses, bishops on the one hand and priests and laity on the other, participate in that legislative authority. It is also a body whose members are drawn from every jurisdiction in the Church. Ideally, then, it should reflect the will of the whole Church, act for the whole Church, and speak to the whole Church.

The fulfilling of these responsibilities is important, complex, and time-consuming. To simplify some of the complexities and shorten the time necessary for an adequate meeting of General Convention is the task entrusted to the Joint Commission on Structure of General Convention and Provinces. This Joint Commission feels very strongly that the purpose of General Convention is big

enough to demand the maximum attention of those attending. Therefore, it believes that every act of General Convention should be clearly in keeping with its responsibilities, and those which are not should be eliminated. Also, since all official bodies of the Church derive their function and authority from General Convention, they should act in conformance with the intent of General Convention.

It becomes increasingly clear this Commission cannot consider the structure of General Convention and make suggestions for its improvement apart from the total, corporate structure of the Church. In this light it has become abundantly clear to this Commission that there is a desperate need for a complete overhauling of the total structure of the Church, if it is to do the job required of a living Body of Christ in this age.

This Commission sees three areas where the Episcopal Church needs drastic revision in keeping with our times and the essential genius of our past.

A. GENERAL CONVENTION: Suggestions adopted in 1964, such as the election of the president and vice-president for the succeeding Convention; the consequent early appointment of committees; the order to arrange a "working convention"

of fewer legislative days; and other reforms possible within the Canons will meet their first test in the 62nd Convention. Yet, these are only the beginning of the restructuring possible in the future.

Some would advocate an annual or a biennial meeting of shorter duration as a means for keeping the Church more abreast with rapidly changing times. Desirable as this might be, it would require a complete revision and simplification of procedures. Members of this Commission agree that much more thought must precede this change than it has been possible to give during this triennium.

Proportional representation, however, can be easily achieved through a simple amendment of the Canons. But, as with reapportionment in the Congress of the United States, any plan requires a great deal of grace and unselfishness on the part of most of us. There is no perfectly equitable scheme for proportional representation. All the Commission can suggest is a move in the direction of establishing some reasonable ratio between communicant strength and representation.

The Commission has also given much thought to the work of the Standing Committees in both Houses of Convention and the need for better communication between parallel

The Church's Business

committees. The Presiding Bishop and the President of the House of Deputies have accepted our suggestion that informal meetings of important committees in both Houses be held before Convention convenes, and that consultation be continued throughout the session.

The Joint Commissions and Committees appointed by General Convention to work on specific matters between Conventions often work in a vacuum, without any knowledge as to what goes on in other groups who may have related interests. Even worse, the Church at large seldom knows what progress the Commissions and Committees are making in their work. Some means must be found for better cross-communication. Interested churchmen should have notice of meetings and subjects to be discussed and feel free to communicate their ideas to the chairman.

B. THE EXECUTIVE FUNCTION: There should be a much clearer understanding of the relationship between the legislative body of General Convention and Executive Council with respect to the origination of new programs and modifications of the old. There is a subtle suspicion of the "bureaucracy" at 815 Second Avenue evidenced in the

"we" and "they" attitude of most churchmen. The Executive Council is our servant, but we suspect that it might serve us better if we remembered that "they" are "we" also.

Part of the problem is that the executive branch of our Church has grown without any overall thought as to its relationship either to the legislative function of General Convention or the dioceses.

For example, to the office of Presiding Bishop we have assigned a potpourri of duties which make it difficult for him to be either the executive head, or a chief pastor, or anything other than a much overworked man. The Church in the past has not thought through this all-important office but simply added to it from time to time a multitude of diverse duties. We are pleased to note, however, that the Mutual Responsibility and Interdependence Commission will present specific proposals on this subject.

C. JUDICIAL: Some people in the Church are disturbed at the total lack of a supreme judicial body to interpret the Constitution and Canon Law. In practice, this now rests with the General Convention committees on Amendments to the Constitution and Canons, or on the rul-

ings of the chairs, or with the editors of the Annotated Constitution and Canons. Final authority is not in the General Convention, which is actually a legislative body.

It should, then, be quite clear that the structure of General Convention raises much larger questions than were assigned specifically to us. These are problems here which cannot be solved by any group of clergy or laity working for several sessions in three years.

It is our firm, unanimous conviction that action should be taken as funds provided for expert and competent study of the whole structure of the Church in order that we may conduct the Lord's business with something of the wisdom with which the children of this world conduct theirs.

Let us strive to resist any tendency to seek refuge and even relief in the futile exercise of examining all sides of these questions as an end in itself, but rather keep our attention firmly fixed on our original goal of making this Church a fit temple for our Lord's work in our time and place. [Adapted from the first section of the Commission's preliminary report.]



An interview with the Chairman of the Joint Commission on Structure, the Rt. Rev. John P. Craine, Bishop of Indianapolis.

Question: The message has been coming in loud and clear for some time now that the Church is doing a poor

job of running her "business." Do you feel this is true?

Bishop Craine: Yes, I certainly do. But I don't think you can expect the Church to do better with the present structure. All these wonderful plans that are being enunciated by various levels of leadership are going to fall flat unless we have the structure to make that they are brought to pass. I anguish for the Presiding Bishop in trying to provide leadership in the present structure.

Question: You feel, then, that our present structure is inadequate to the task of realizing—"actualizing" the current word, isn't it?—the future goals of the Church?

Bishop Craine: Not only the future goals, but also the present needs. Our machinery is a relic—and so are we of us are guilty of worshipping it, I might add.

Question: Very few of us know or understand the structures, or "machinery," the Church now has

work with. Will you tell us what they are?

Bishop Craine: I am simplifying, of course, but roughly the existing national structures are: General Conventions every three years, the Executive Council, and the Presiding Bishop. Within my time in the ministry, the Office of Presiding Bishop has become a full-time office. And within my lifetime the Executive Council was established when we decided that somebody had to run the business of the Church between sessions of the General Convention.

Question: Is Executive Council the only interim agency, nationally?

Bishop Craine: No. There are also some specific committees and commissions set up by General Convention, which report back to Convention three years later. They are more and more a factor in the life of the Church. And frankly, I believe, they are the lifeblood of General Convention.

But the problem is that the reports come into Convention in a lovely little opus called the "Green Book." This gives the boiled-down versions of a lot of deliberations, and sometimes the language isn't clear and the rationale isn't obvious.

With General Convention constituted as it is, as many as 50 percent of the lay deputies are new to Convention. They are self-conscious about their role because they feel they are not terribly well versed with the structural life of the Church. And as a result, when they see the massive amount of material, they get a little petrified. They are reluctant to vote for radical restructure or change any present structure because they feel that this is far too serious to be done in a brief span of time. It's been three years in the making or maybe nine years or maybe fifty. But, afraid that it is not well thought out, on the basis of the reports in the Green Book, they reject it almost abruptly and without any real consideration.

Question: Any solutions to this problem?

Bishop Craine: One solution I suggested has not been accepted as yet—and may not be. This is to make the General Convention committees and commissions committees of review, to review actions taken by commissions which have been working in the period between sessions of Convention.

Question: You say this has not been accepted. By whom?

Bishop Craine: Well, by my own commission. We have a very good cross-section of the Church on my commission. And included are some laymen who see this as a threat to the decision-making prerogative of General Convention. They feel that the representative nature of the elected body [Convention] is curtailed alarmingly if small groups are given so much potential power.

I don't share that feeling of threat as long as we have review, and the possibility of veto. And I think this

difference of point of view stems from our lack of clarity as a Church about the function of General Convention.

Is Convention our legislative body? Or is it legislative and policy-making? We need to know. Legislative bodies, you see, do not normally make policy—they implement it. Policies are usually suggested by the executive function or as a result of committee work. But in the case of our General Convention, the functions are not now delineated.

Question: But surely this would have a great deal to do with the election of deputies by the dioceses? If a deputy's job is primarily legislative, wouldn't dioceses want to send deputies with knowledge and skills in that area? Or, if the job is policy-making, wouldn't a different kind of person, with a different field of knowledge, be the logical delegate?

Bishop Craine: Yes, indeed. But the fact is that to all intents and purposes, General Convention has become a ceremonial body.

And one thing that is contributing heavily to this is the amount of extracurricular activities which are thrown into its life. For instance, people doing a distinguished or significant ministry in various areas are allowed the floor for fifteen minutes to tell about their work. Some place in the Church's life we ought to hear from these people. But in a legislative body, this is not really our function.

Question: In other words, we've confused our need for legislation with our need for communication?

Bishop Craine: Exactly. And that reminds me. One of the most serious communication needs is for deputies to report back to their dioceses on the actions taken by Convention. We have no structure to receive such Convention reports, and this is irresponsible.

Question: What specifically was done in St. Louis that will make the Seattle Convention a better one structurally?

Bishop Craine: The main problem in the House of Deputies had to do with continuity of leadership. So the great accomplishment was the election at the close of Convention of the president for the following triennium through the next meeting. And the election of a vice-president in the opposite order. In other words, if the president were a priest, then the vice-president would be a layman.

Question: And electing a new president at the end of a Convention meant. . .

Bishop Craine: . . . that we could now ask committees to come in advance of the opening of a Convention, and get to work. The usual folderol of roll call, and announcement of committees and each chairman getting up and reporting that his committee is organized and is ready for business—all this lovely ceremonial, which was beautiful in the nineteenth century and still

The Church's Business

has much nostalgia—this is all gone.

I frankly don't know of a single diocese that has a roll call in its diocesan convention. Or that doesn't organize its business before convention begins. But the General Convention was forced to operate in this old fashion. Thus, a great vacuum filled the first two days of Convention because no "business" was ready to consider.

I think it's important for us when we get pessimistic—as I sometimes do—to realize that frustration is a tremendously important factor in helping us to realize that radical restructure—and not just tinkering with the machinery—is essential.

Question: So that September in Seattle should be somewhat streamlined in regard to operation and physical arrangements?

Bishop Craine: Oh, boy—yes. Really, it is a magnificent location, in terms of buildings and equipment. And although in American life today anything more than twenty years old is obsolete, the "modern conveniences" in Seattle will still be innovations to many of us.

Question: But what about the "business" of General Convention? Can that be more "businesslike"?

Bishop Craine: Not only more businesslike. There will also be a lot more business to attend to. A Church the size of ours cannot help but have a preposterous work load if it meets so infrequently.

Question: In other words, no General Convention meeting every three years can cope, no matter how modernized the machinery and the setting?

Bishop Craine: This is true. It is utterly absurd for us to be, for example, adopting a budget this fall for 1970, with the world changing as fast as it is. This is utterly unrealistic in terms of dealing with the issues of life.

There is a rumor—more than a rumor—that a resolution will be presented in Seattle asking for a special

meeting of General Convention in 1969. This would be permissible under the present canons. And if this adopted, it might be the start of the more frequent Conventions we so urgently need.

Question: In your opinion, does this get at the root of what the Church needs? And if not, how can it be achieved?

Bishop Craine: I think this is the only way to get at the root of this problem. I think often about that Biblical figure of the new wine and the old wineskins. A lot of new wine is coming into the Church as a result of physical reform and ecumenical reform. The source of frustration with the immensity of the task is really boiling over because our structures are not built to receive it. The old wineskins cannot contain it.

Question: What about the action of the Holy Spirit in a General Convention?

Bishop Craine: We have to recognize two things. First of all, every man made in the image of God according to our concept of Baptism, receives the gift of the Holy Spirit. Therefore, every man makes a contribution to the whole witness of the Holy Spirit.

The second point is that we don't each possess all the gifts of the Holy Spirit. And we should recognize today that no man can comprehend the wide range of human knowledge which is growing with such alarming rapidity. Therefore, it is all the more important that when I go to a General Convention, I recognize that I have some organizational ability. Or some skill in pastoral relationships and concepts. Therefore, I can contribute these.

But I am not a skilled theologian, or an expert in science or politics, and therefore I accept the judgment of others in the Church who are.

The point to be made here is terribly strong to me. I don't think any diocese has the right to send an instructed delegation to Convention. On any issue. Because this completely negates the power of argument and the power of the Holy Spirit.

3

PROPOSALS

Following is a summary of the resolutions proposed by the Joint Commission on Structure:

- THAT Deputies to General Convention be chosen no later than the

year preceding Convention. Although this has been urged, many dioceses and districts did not elect deputies in 1966, thus delaying committee appointments and other pre-Convention work.

- THAT each diocese have not less than two or more than four each of clergymen and lay persons as representatives to General Convention. The number is to be based on the

number of communicants in each diocese, determined as follows:

Communicants in Diocese	Deputies in each Order
Through 15,000	2
1001-60,000	3
6001 and over	4

(See communicant figures below.)

• **THAT**, when voting by Orders in the House of Deputies, divided votes be recorded as one-half for the affirmative and one-half for the negative. Now, the divided vote is not counted for either affirmative or negative and is, in effect, a negative vote because of the constitutional provision that: "No action of either order shall pass in the affirmative unless it receives the majority of all votes cast, and unless the sum of the affirmative votes shall exceed the sum of other votes by at least one whole vote."

• **THAT** the necessary constitutional and canonical changes be made to eliminate the distinctions between missionary districts and dioceses, leaving dioceses only in the domestic field. And that overseas missionary districts now be designated Missionary Dioceses with an additional status called Associated Dioceses for those close to autonomy.

• **THAT** the word "layman" be changed in the Constitution to "lay persons." Affirmative action on this resolution will make women eligible to be deputies to General Convention.

• **THAT** the president and vice-president of the House of Deputies be eligible for no more than two consecutive full terms in each respective office.

• **THAT** the General Division of Research and Field Study and the Treasurer of General Convention study the matter of equalized expense allowances for deputies. Presumably this would be paid from General Convention assessments rather than by dioceses, as at present, with allotments worked out to overcome travel and other inequities

which now preclude some highly qualified lay persons from accepting election as deputies.

HOUSE OF BISHOPS

• **THAT** the "second reading" of a constitutional amendment permitting the translation of bishops be approved. (All constitutional changes must be approved by two succeeding General Conventions.) "Translation" makes it possible, under certain conditions, for a bishop of a jurisdiction to be elected to another diocese.

• **THAT** voting in the House of Bishops be amended so that every bishop have a vote in all matters of doctrine, discipline, and worship of the Church, but that in all other matters, there be only one vote for each diocese, no matter how many bishops that jurisdiction has.

• **THAT** bishops forced to resign

their jurisdictions because of missionary strategy have the right to seat, voice, and vote in the House of Bishops. Bishops who have resigned of their own accord to enter an activity other than the episcopacy of the Church are excluded from such rights.

PROVINCES

• **THAT** the Synods of the Provinces examine the question of realignment, with a view toward more and smaller Provinces, forming more cohesive groups with common interests and concerns.

• **THAT** dioceses which withdraw from Provinces not receive credit on their quotas for administration of work done by the Province.

• **THAT** each Province be permitted to fix for itself the number and qualifications of provincial deputies.

JURISDICTIONS AND COMMUNICANTS

Alabama	21,038	New Jersey	62,924
Alaska	3,815	New Mexico & Southwest Texas	14,225
Albany	30,989	New York	85,861
Arizona	17,898	Newark	57,622
Arkansas	11,194	North Carolina	26,582
Atlanta	25,342	North Dakota	3,261
Bethlehem	19,239	Northern California	15,100
California	50,368	Northern Indiana	9,828
Central New York	36,127	Northern Michigan	3,511
Chicago	53,845	Northwest Texas	9,751
Colorado	28,761	Ohio	48,578
Connecticut	84,178	Oklahoma	16,746
Dallas	35,339	Olympia	30,399
Delaware	13,999	Oregon	26,927
East Carolina	10,606	Pennsylvania	83,569
Eastern Oregon	4,563	Pittsburgh	25,332
Easton	6,397	Quincy	4,318
Eau Claire	3,076	Rhode Island	32,568
Erle	9,579	Rochester	19,459
Florida	22,164	San Joaquin	10,551
Fond du Lac	7,643	South Carolina	15,615
Georgia	10,222	South Dakota	10,275
Harrisburg	16,394	South Florida	74,398
Honolulu	10,047	Southern Ohio	29,492
Idaho	4,690	Southern Virginia	24,420
Indianapolis	11,636	Southwestern Virginia	9,997
Iowa	15,030	Spokane	12,416
Kansas	16,401	Springfield	7,720
Kentucky	10,463	Tennessee	27,880
Lexington	6,851	Texas	53,827
Long Island	73,453	Upper South Carolina	14,240
Los Angeles	96,160	Utah	4,617
Louisiana	30,247	Vermont	7,512
Maine	13,653	Virginia	48,806
Maryland	42,961	Washington	42,993
Massachusetts	84,374	West Missouri	15,770
Michigan	69,297	West Texas	23,638
Milwaukee	18,549	West Virginia	14,089
Minnesota	31,112	Western Kansas	3,451
Mississippi	13,081	Western Massachusetts	22,088
Missouri	15,292	Western Michigan	17,812
Montana	7,662	Western New York	29,554
Nebraska	15,010	Western North Carolina	7,167
Nevada	4,329	Wyoming	9,603
New Hampshire	11,543		



WORLDSCENE

COCU to Consider Church Structure

The sixth Consultation on Church Union will meet May 1-4 in Cambridge, Mass., as guests of the Episcopal delegation on the campus of the Episcopal Theological School. During the meeting, the ten participating Churches will receive, study, and discuss papers on the possible structure of a united Church.

Ninety official delegates—nine from each participating Church—and over 100 observer-consultants are expected to attend. Orthodox and Roman Catholic Churches and the National and World Council of Churches will be represented by observer-consultants, as will several Protestant denominations.

Bishop Robert F. Gibson of Virginia will head the Episcopal delegation. The Christian Methodist Episcopal Church, which formally joined the Consultation in February, will attend for the first time as a full member (*see April issue*).

Other participating member Churches are the Episcopal, United Presbyterian U.S.A., Methodist, Evangelical United Brethren, Presbyterian Church U.S. (Southern), Christian Churches (Disciples of Christ), the United Church of Christ, the African Methodist Episcopal, and the African Methodist Episcopal Zion.

Lambeth Conference Will Meet in 1968

The Lambeth Conference, only central authority among Anglican Churches, will meet July 25-August

25, 1968, in London, England. More than 500 diocesans and coadjutor, suffragan, and assistant bishops are expected to attend. This compares with 310 who met at the first Lambeth Conference in 1867. For the first time all assistant bishops plus observers from other communions have been invited.

Lambeth will discuss the Renewal of the Church in the areas of Faith, Ministry, and Unity.

The Ministry section will deal not only with the ordained ministry, but also with the function of the layman. The Unity section will explore relations with other Churches, and "the Role of the Anglican Communion in the Families of Christendom." Discussions of international morality and technological society will come under Faith.

The main sessions of the Conference—too large for Lambeth Palace, traditional site of the gathering—will be held across the Thames in Church House, Westminster.

Taxing Churches: How and When?

When atheist Mrs. Madalyn Murray O'Hair suggested to a minister last fall that church-owned businesses should be taxed, he answered, "I agree."

Mrs. O'Hair did a double take and retorted, "You're lying."

• Hard as it is for many people to consider taxation of church property in a nation with a tradition of tax exemption, the subject comes up with increasing frequency.

"As the property owned by churches becomes more and more conspicuous, and non-Federal gov-

ernment seems to feel a greater need for money, church taxation as a means of raising it becomes more attractive," explains New York attorney Anthony Fletcher, one of twelve young Episcopal lawyers of the Guild of St. Ives, a group in the Diocese of New York which has been studying the question of church taxation.

• Mr. Fletcher echoes Dr. Eugene Carson Blake, now general secretary of the World Council of Churches, who warned in 1959 that "a government with mounting tax problems cannot be expected to keep its hands off the wealth of a rich Church forever." That prediction now, in some instances, a reality.

In Anchorage, Alaska, church properties assessed at \$1.5 million are now on the tax rolls. In Pennsylvania, where tax-exemption granted for "religious purposes only," church parking lots in Harrisburg were recently taxed by the city. In Ohio, a Lutheran home for the aged lost a court case on its tax-exempt status.

• The Guild of St. Ives (*see October, 1966, issue*) has been attempting to answer some of these questions: Is taxation of church property a constitutional question? What is "religious purpose"? Is there a difference between church buildings used for worship and church-owned buildings run as businesses? Is there a more equitable system?

After ten months of discussion and individual research, some Guild members voice tentative conclusion.

"Admittedly a real estate tax exemption is indirectly helping religion, therefore contributing to establishment of religion by the state which is against the Constitution," explains Mr. Bradley Walls. H

es, however, that since legislative
retion determines exemption, it
ot a constitutional problem. "But
do have a problem of using the
exemption properly."

A specific provision in the Inter-
Revenue Code states that an
stitution should devote itself "ex-
clusively" to religious, charitable,
educational pursuits to be eligi-
ble for tax exemption. "If a church
the Boy Scouts or Alcoholics
Anonymous use their building, is
it a church function?" asks Mr.
ward Moore. "I think these are
perfectly legitimate purposes for the
church, but many other people
don't."

The Guild of St. Ives plans to
make a statement on its conclusions
in May. Meanwhile, other thought-
ful churchmen are considering this
complex subject—some saying that
an exemption is necessary to pre-
serve an independent voice; others,
that it leads to an unhealthy accu-
mulation of money and power.

Gift from Cuba



Luis Haza, 16, is a Cuban refugee
whose father was executed by the
Castro regime. Herbert Sokolove of
the National Symphony calls him "ex-
tremely gifted" as a violinist and com-
poser. At a Washington, D.C., concert
in the young Cuban played "Despedida"
in honor of his father. Translated,
the title means "farewell."

Arkansas Clergy: Felons All?

Some 50 Episcopal priests in the
state of Arkansas are potential
felons along with their brothers in
the Lutheran and Orthodox
churches.

Act 120, approved without the
governor's signature, makes it a

felony to serve wine to persons un-
der 21 years of age. A move to
exempt the serving of wine during
Holy Communion was defeated.

Episcopal Bishop Robert H.
Brown said that he would continue
to serve wine to communicants who
are minors and instructed other
Episcopal clergymen to follow suit.

Passed in the House 92-0, and in
the Senate 29-0, the Act carries a
penalty of up to 50 years' im-
prisonment.

Representative George E. Nowot-
ny, Jr., an Episcopalian, introduced
an almost identical bill, but with a
religious ceremony exemption; the
Senate defeated it, 14-10.

Defeat of the exemption bill was
credited to Senator James E.
Lightle, also an Episcopalian, who
said that he thought priests should
be exempt, but opposed a separate
measure to point up the "hypoc-
risy" of the original bill.

"I'm going to let the people who
sponsored it, and passed it, try to
live with it, and try to explain it,"
he said.

"I cannot believe the law enforce-
ment agencies would pursue the
matter in all intelligence," the Rev.
Rayford MacClean of St. Mary's
Church, El Dorado, commented. He
said that he would continue to serve
wine to minors during the Com-
munion.

Under Act 120 it is unlawful for
a parent to give a son or daughter
a drink at home. Senator Lightle
also contested this premise because
he said the home is the place to
teach children to drink properly.

"Sixty or seventy percent of you
will break this law yourself in the
next two or three weeks," he told
his fellow legislators.

Alcoholism: June Summit

Fifty percent of all highway
deaths are alcohol-related, accord-
ing to the best available statistics.
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WORLDSCENE

N.H., June 15-18, in preparation for the Thirteenth Annual North Conway Conference on Alcoholism, June 19-23.

The ecumenically-sponsored Institute develops educational programs to combat alcoholism.

The Rev. David A. Works, an Episcopalian and executive vice-president of the agency, says, "Ours is an addictive society which is becoming increasingly hopped-up on chemical comforters, including alcohol. Teen-agers struggle to find out whether or not to drink it and, if so, how. Hosts and hostesses seek responsible guidelines in serving drinks to their guests. Judges despair of punishing instead of providing rehabilitation for habitual alcoholic offenders."

Churches are in a unique position to initiate action, Mr. Works thinks, and should do so. Church laymen and ministers can provide pastoral care for the alcoholic, and his family, if they are willing to act now.

More than 100 clergymen and laymen from Protestant, Roman Catholic, Orthodox, and Jewish agencies and congregations from the United States and Canada are expected to attend the sessions.

The World Council: Crete, then Uppsala

In August, 110 members of the World Council of Churches' Central Committee will meet on the island of Crete to talk about evangelism and prepare for the Council's next major gathering.

The body will give most attention to a reexamination of the nature of the Christian faith and the problems and possibilities of proclaiming it in all types of cultures. The Rev. Philip Potter, director of the Council's Division of World Mission and Evangelism, will introduce the subject in an address to the Committee.

The August meeting is the last time the policy-making Central Committee will meet before the Fourth Assembly in Uppsala, Sweden, in July, 1968. Central

Committee delegates represent 1 WCC's 215 full member and eight associate member Churches of 1 Protestant, Anglican, Orthodox, and Old Catholic communions around the world. This year's Assembly will include Roman Catholic "server consultants."

Discussions of the Assembly theme, "Behold, I Make All Things New," will center around church unity, mission, social and economic development, international affairs, worship in a secular age, and "Toward a New Style of Living."

Dr. Eugene Carson Blake, general secretary, says that the 19th Assembly will deal with renewal and unity not as ends in themselves but "as reflected in mission, in service."

Much with Little

A study recently released by I. Ross P. Scherer, director of church ministry studies for the National Council of Churches, reveals both heartening and disturbing facts about the economics of American Churches, and how clergymen spend their time.

The sampling of 5,623 congregations affiliated with fifteen denominations—the Episcopal Church included—offered the following information:

- 42 percent have a membership of less than 300; 7 percent, of less than 100. Most experts agree that churches with a membership of less than 100, unless rapidly expanding, are not economically viable.
- 51 percent budget less than \$20,000 per year for local expenses.
- 16 percent report having a music director, while only 10 percent have a full-time Christian education directors or associate ministers.
- 15 percent of the clergymen serve two or more congregations.
- Only 3 percent report the employment of a full-time business manager.

"Probably no other major program agency in our time attempts to accomplish so much with little as does the Church," Dr. Scherer says.

The sample of ministers' duties and obligations revealed some interesting facts.

Continued on page 6

MRI and General Convention: Time to Reread the Document?

For Episcopalians who interpret "Mutual Responsibility and Interdependence" as mostly a list of overseas projects, a recent report by the Mutual Responsibility Commission's Executive Officer, Walker Taylor, Jr., may come as a surprise.

Addressing the April 4-5 meeting of the Commission, Mr. Taylor struck two major chords that promise to resound throughout next September's General Convention in Seattle: the need for changes in church structure (see page 27), and for renewal.

At the same time, the report stressed the importance of MRI projects *per se*: "PECUSA," he said, "cannot turn its back on the Anglican communion, or ignore the magnificent accomplishments of the project team, or dampen the newly awakened interest in every one of our dioceses in specialized work of sister churches in *sixty-one* overseas jurisdictions. This new spirit of mission simply didn't exist a few years ago."

Spurring cooperation between the United States and overseas Churches is only part of the Commission's original mandate, Mr. Taylor said. Another key directive was to "begin once a study of structure. . . ." The Taylor report indicates that these major recommendations are expected to go to General Convention from the MRI Commission: (1) strengthening the office of the Presiding Bishop; (2) strengthening the function of Executive Council; and (3) suggestions concerning General Convention, including "seriously considering proposing . . . a special General Convention for 1969 for the express purpose of discussing further the structure of the Episcopal Church, church unity, and the theological evolution."

(1) *Strengthening the Presiding Bishop's office*, as proposed in the report, means identifying the "P.B." as "chief pastor to the whole Church," and one "charged with the responsibility for giving leadership in initiating the policy and strategy of the Church." Other suggestions include limiting any incumbent's term in office, electing a "Presiding Bishop-elect" before the incumbent's term

expires, and changing the method for electing the Presiding Bishop. Presently, he is selected by the House of Bishops, with *pro forma* confirmation by the House of Deputies. The new proposal calls for election by "joint executive session of both Houses."

(2) *Redefinition and reestablishment of the Executive Council*, so it can function as an "interim General Convention." In terms of the report, this involves broader representation within the Council. A sample suggestion is that the President of the House of Deputies serve as the Council's vice-chairman. Along with charging the Council to "render a full accounting of activities," the proposal says this "interim General Convention" could exercise greater responsibility.

(3) *Suggestions for General Convention* include strong endorsements for admitting women to the House of Deputies, and for the Partnership Plan, a new stewardship approach. If General Convention replaces the present "quota system" with voluntary sharing with the national Church, the report says that the result would be a two-way street: national leadership would be compelled to keep in contact with individual jurisdictions; and such revitalized communication would create greater understanding locally.

"We have repeatedly said that MRI is a vision and not a program," the report continues. Concluding his report, Mr. Taylor—a Wilmington, North Carolina, layman who took a leave of absence from his insurance business to tackle this job—added some "more or less personal" statements.

"My abiding conviction is that . . . the Church is just now coming into its own. . . . as the one body which has been chosen for the peculiar role of conscious attempt at insight, the Church . . . will be weighed much more seriously in the years to come in the minds of serious men. All of this is . . . predicated upon the willingness and ability of the Church to reform itself. . . . The time is urgent. The woods are on fire. The trees are burning all around."

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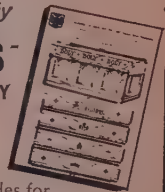


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Conflicts

racial

WHITE REFLECTIONS ON BLACK POWER

by Charles E. Fager

A white person who is honestly trying to face current social problems addresses whites who are seriously concerned with our turbulent racial situation. After describing major elements of the "Black Power" concept, Fager considers the responses to it by both white and Negro critics. Disturbingly perhaps, he finds the concept legitimate, sweeping in its implications, and decisive for the future role of the white liberal in the Negro struggle.

Paper, 80 pages **\$145**

moral

CHRISTIANITY AND THE
AFFLUENT SOCIETY

by Reginald H. Fuller/Brian K. Rice

Determined to view the affluent society in the context of eternity, the authors begin with a consideration of the biblical attitude to wealth and prosperity, and proceed to a close look at the contemporary world. In conclusion, they offer a substantial critique of the affluent society, its premises, goals and achievements, based on the insights provided by the biblical message.

192 pages, **\$395** Cloth **\$245** Paper

personal

THE RELUCTANT WORKER-PRIEST

by Eugene P. Heideman

The Rev. Runford, almost Ph.D., sometime minister, full-time theologian, enjoys writing about the theology of work, but . . . ! Based on actual experiences of a minister who was temporarily employed in a factory. Considers the meaning of work, the role of the church in the world, and the relationship of clergy and laity in the everyday working world.

Paper, 96 pages **\$145**

7-13

WORLDSCENE

Continued from page 34

Preaching and sermon preparation were rated by the ministers as the most important functions of a clergyman; calling on the sick and shut-ins was second; the minister's own devotional life was ranked third.

With the exception of the first two, the importance attached to the job, and the time actually spent on it, did not match in most cases.

Office work rated twenty-first in importance, but consumed 3.7 hours weekly. Only five functions—private devotions, counseling, calling on prospective members, keeping up as a student, and church administration—took more time.

The latter duty ranked third, with 6.2 hours consumed weekly; keeping up as a student, with 5.2 hours, was fourth; and counseling, with 4.1 hours, was fifth.

The Pope: Toward a Responsible Society

Dr. Willem A. Visser 't Hooft said it in 1966 when he retired as general secretary of the World Council of Churches. "We seek to convince the world that it should live as a responsible society; that is, as a body in which all feel responsible for each other."

● Pope Paul VI said it last month in his latest Encyclical Letter, "On the Development of Peoples": "[The Church] 'seeks but a solitary goal: to carry forward the work of Christ.' . . . Humanity is advancing along the path of history like the waves of a rising tide encroaching gradually on the shore. . . . For this reason, we have obligations toward all."

In its summons to prosperous and developed nations to help less fortunate countries, the encyclical insists that the right of property is not "absolute and unconditional"; that "increased possession is not the ultimate goal of nations or of individuals"; and says that the common good is sometimes served by expropriation of property.

- Most important, for many observers, was the Pope's support of a government's right to have a population control policy "in con-

formity with the moral law." The encyclical left the decision of how many children a couple should have to parental conscience, "assuming responsibility before God."

The individual conscience stance is familiar from Rome, but the encyclical's approval of government-sponsored birth control programs is a major shift in the Church's position.

Most pro-birth control advocates were lukewarm. Some were hopeful; some, ecstatic. Dr. John P. Rock of Boston, the outspoken Roman Catholic who pioneered the development of the birth-control pill, said, "Oh, perfect! That's just what I've been hoping they would say. Parental responsibility and the supremacy of conscience—that's an excellent way to satisfy the Old Guard as well as the young. Now I'm free to go and fight other battles."

Computer Used for Streamlined Voting

Churchmen are learning, to the delight, that they can use the complex machinery of the business world to the Church's advantage. One convinced user is the Rev. Walter L. Pragnell, rector of Grace Church, Everett, Mass.

Case No. 1	Case No. 2	Case No. 3	Case No. 4	Case No. 5	Case No. 6	Case No. 7	Case No. 8	Case No. 9	Case No. 10	Case No. 11	Case No. 12	Case No. 13	Case No. 14	Case No. 15	Case No. 16	Case No. 17	Case No. 18	Case No. 19	Case No. 20	Case No. 21	Case No. 22	Case No. 23	Case No. 24	Case No. 25	Case No. 26	Case No. 27	Case No. 28	Case No. 29	Case No. 30	Case No. 31	Case No. 32	Case No. 33	Case No. 34	Case No. 35	Case No. 36	Case No. 37	Case No. 38	Case No. 39	Case No. 40	Case No. 41	Case No. 42	Case No. 43	Case No. 44	Case No. 45	Case No. 46	Case No. 47	Case No. 48	Case No. 49	Case No. 50	Case No. 51	Case No. 52	Case No. 53	Case No. 54	Case No. 55	Case No. 56	Case No. 57	Case No. 58	Case No. 59	Case No. 60	Case No. 61	Case No. 62	Case No. 63	Case No. 64	Case No. 65	Case No. 66	Case No. 67	Case No. 68	Case No. 69	Case No. 70	Case No. 71	Case No. 72	Case No. 73	Case No. 74	Case No. 75	Case No. 76	Case No. 77	Case No. 78	Case No. 79	Case No. 80	Case No. 81	Case No. 82	Case No. 83	Case No. 84	Case No. 85	Case No. 86	Case No. 87	Case No. 88	Case No. 89	Case No. 90	Case No. 91	Case No. 92	Case No. 93	Case No. 94	Case No. 95	Case No. 96	Case No. 97	Case No. 98	Case No. 99	Case No. 100
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Unofficially last year, and officially this, the Diocese of Massachusetts used an electronic computer to process its diocesan convention ballots. The system, instigated and operated by Mr. Pragnell, removed the time-waste factor in the Proportional Representation, or Single Transferable Vote, system. Under this system, a voter ranks all the candidates in order of preference rather than voting for just one person.

The job of counting and evaluating the ballots in the diocese used to take 15 tellers from six to eight hours. This year, it took the computer five minutes.

What do you lose in the bargain?
Nothing, says Mr. Pragnell, w

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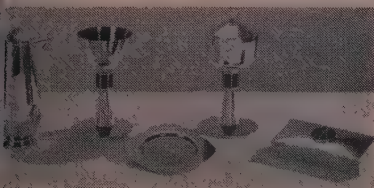
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points out that the system is quicker,
because only one vote must be
taken, with no runoffs necessary;
fairer, because minority, as well as
majority, opinion is represented; and
less costly, because not so many
people are needed to count the
votes. At a commercial computer
rate, costs of the system are
minimal.

Mr. Pagnell thinks such a sys-
tem could streamline vote-taking
at General Convention by using
Proportional Representation instead
of requiring each diocese to vote
as a unit. Although a computer has
never been used before to tabulate
this kind of church voting, the
Single Transferable Vote system is
used in several other U.S. dioceses
and has been used in the Convoca-
tions of Canterbury and York,
England, since 1922.

Church Foundation Awards 11 Grants

Eleven theological students will
be able to continue their studies
with the aid of Fellowship awards
from the Episcopal Church Founda-
tion. The Foundation, established
in 1949, has granted more than
\$110,000 to 21 theological seminary
graduates in the past four years.
Six new fellowships and five for a
second or third year of graduate
study have been awarded for the
1967-68 academic year.

Recipients of the new awards
are: Mr. Bruce A. Eberhardt, Aus-
tin, Texas, who will continue stud-
ies at The Episcopal Theological
Seminary of the Southwest; the Rev.
Ronald A. Gestwicki, Madison,
N.J., working on his Doctorate at
Drew University; the Rev. Robert
E. Hood, Gary, Ind., who will com-
plete his Doctoral program at Christ
Church College, Oxford, England.

Also the Rev. Walter L. Krieger,
Merchantville, N.J., who will work
at the University of Pennsylvania
in the Department of Religious
Thought; the Rev. George W.
Tuma, East Lansing, Mich., who
will study for his Doctorate of
Philosophy at Michigan State Uni-
versity; the Rev. William L. Weiler,
Essington, Pa., who will work to-
ward the Doctor of Theology.

Five fellowships for continued
study went to: the Rev. Frederic B.
Burnham, Troy, N.Y., who is writ-



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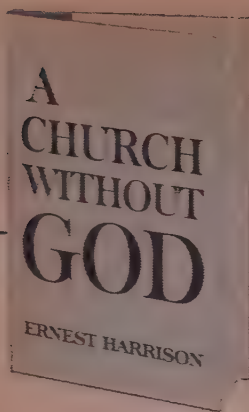
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Anglican priest's book stirs up a storm in religious and lay circles in Canada

A CHURCH WITHOUT GOD is causing an uproar that promises to overshadow the controversy that erupted when Pierre Berton's *THE COMFORTABLE PEW* was published. The Reverend Ernest Harrison was a strong voice in the decision to commission Berton's book. Now in *A CHURCH WITHOUT GOD* he puts forth his own revolutionary viewpoint: He openly states that there is no God, speculates on Jesus' sex life, wonders whether Jesus ever became intoxicated, rejects the notion of life after death, and says the story of the Resurrection is a myth. . . . And yet he believes that the church has a vital mission and that Christians can shed their traditional beliefs to build a new, constructive, and forward-looking theology of man. He develops guidelines for the "increasing number of Christians who no longer accept the traditional creeds, doctrines, liturgies, or moral precepts . . . yet consider themselves loyal members of their respective denominations."

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by Ernest Harrison

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WORLDSCENE

ing his Doctoral dissertation at Johns Hopkins University; the Rev. James E. Gardner, Philadelphia, who will complete his Doctoral program at the University of Pennsylvania; the Rev. Charles W. Patterson, New York City, who is writing his Doctoral dissertation in the joint graduate program of Columbia University and Union Theological Seminary; the Rev. Barrie A. Wislon, Quebec, Canada, a candidate for the Doctorate of Philosophy at the University of Toronto; and the Rev. Dr. J. Robert Wright, an instructor in Church History at the Episcopal Theological School, Cambridge, Mass., where he will complete his Doctoral program.

Public Schools: Courses on Religion

One delegate to the annual meeting of the Division of Christian Education of the National Council of Churches turned to another and said, "You're in the younger generation. I want you to explain what this is all about."

"It's like a joke," was the answer. "If you don't get it, forget it."

The occasion of this exchange was a "happening" staged in Dallas, Texas, where educators and church executives became freshmen in an orientation course on "the world as it is today."

The delegates, from most of America's major Churches, were viewing religious education in twentieth-century perspective. They voted to launch a church-sponsored program to stimulate and encourage courses about religion in the nation's public schools.

The people who "don't get it," many churchmen and educators feel, are those who continue to fight the 1963 Supreme Court ban on Bible reading and compulsory school prayer.

"People fall back on Bible reading as a crutch," says the Rev. Richard U. Smith, associate rector of St. John's Episcopal Church, Chevy Chase, Md. Mr. Smith, who has served in several educational ministries, feels that people should

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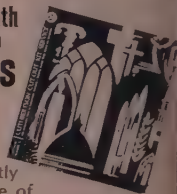
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... ahead and start developing programs to overcome the Biblical ignorance any teacher finds when questions students.

The courses the Christian education envision will teach "about religion," not "for religious commitment." Can this objectivity be held? "Yes," says Mr. James V. Koch, who has taught such a course and who heads the Religious Education Association, Inc., Fort Wayne, Ind.

Politics are just as emotional and controversial as religion," he says, "but the school does not make a student a Republican or Democrat, and neither should it make a Baptist, a Methodist, or an Episcopalian."

Progress in curriculum development and experimentation is being made. One of the latest developments is in Pennsylvania, where the Department of Public Instruction is working with Pennsylvania State University on an experimental high school religion course. This course, being developed under a directive from the state legislature, is believed to be the first of its kind with a legislative mandate which recommends the course, on an optional basis, to public schools.

PERSON

The Rev. Dr. John W. Turnbull, former Professor of Christian Ethics at Episcopal Theological Seminary in the Southwest, Austin, Texas, has been named the new associate rector of the National Council of Churches' Washington, D.C., office.

The Pocket Testament League announces that more than 600,000 copies of the Gospels in Vietnamese have been distributed to Vietnamese Christians and U.S. military chaplains.

The Rev. A. E. Vastyan, chaplain at the Texas Medical Center, Galveston, will become Assistant Professor of Humanities at the new medical school in Hershey, Pa., when it opens in September. The appointment is a direct result of the exploratory work the Diocese of Texas has done in ministering to medical education.

► The Very Rev. Ramon Taibo, 55, Dean of the Cathedral Church of the Redeemer, Madrid, Spain, was elected Bishop of the Spanish Reformed (Episcopal) Church on



November 12. Bishop-elect Taibo will be consecrated in May; he succeeds the Rt. Rev. Santos Molina, who died last August. The small Spanish Church is in full communion with the Episcopal Church in the U.S.A.

► William C. Mathers, Jr., a United Presbyterian elder, has been named executive director of Laymen Overseas, Inc., an ecumenically sponsored program for the preparation of Christian lay persons going abroad in secular occupations.

► Dr. Harold B. Whiteman, Jr., former dean of freshmen at Yale University, was elected chairman of the Board of Trustees of the Berkeley Divinity School, New Haven, Conn. He is the first layman to hold the post.

► On April 23, at Washington Cathedral, the General Commission on Chaplains and Armed Forces Personnel will observe its fiftieth year with a public worship service, including the U.S. Marine Band.

► The Rev. Robert E. Terwilliger, associate rector of All Saints' Church, New York City, has been named director of Trinity Institute, a center where Episcopal clergymen may study contemporary theology. Dr. Terwilliger, named to the post by the Rev. John V. Butler, rector

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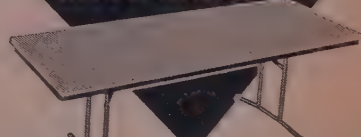
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WORLDSCENE

of Trinity Parish, will take office on June 1.

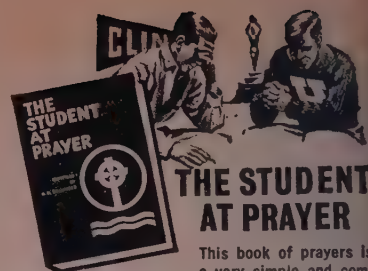
► For the Rev. Canon **Almon E. Pepper**, "retirement" simply means ending one phase of his long and distinguished service to the Church—and starting on another. Recently retired as director of the Episcopal Executive Council's Department of Christian Social Relations (see *Worldscene*, February, 1967), Dr. Pepper is now serving as a consultant on Overseas Community Services. As a special adviser in this program, he will work with overseas Churches and the Executive Council's Overseas Department in such areas as planning, evaluation, and coordination of church-related community service projects, with particular emphasis on family planning.

► **St. Augustine's College**, Raleigh, N.C., begun in 1867 under joint sponsorship of the Freedman's Commission and the Episcopal Church, celebrates its Centennial this year.

► Three Anglican bishops have been arrested and placed in an "indoctrination camp" in Red China, according to *The Church Times*, independent Church of England newspaper. Bishop **Michael Kwang-hsu Chang** of Fukien, his two assistant bishops, **Y. T. Liu** and **Moses P. H. Hsieh**, have been subject to the "same public humiliation meted out to other . . . opponents of the proletarian revolution," the *Times* says.

► An Episcopalian, the Rev. **Stephen H. Knight II**, will direct Project Return, a program to prepare parolees from the Detroit House of Correction for return to society. The program is jointly financed by the Roman Catholic Archdiocese of Detroit and the Federal Government.

► **CROP**, the **Christian Rural Overseas Program** of Church World Service, has a new name: Church World Service Community Appeals, reflecting its broader action in all parts of the country, rural and metropolitan.



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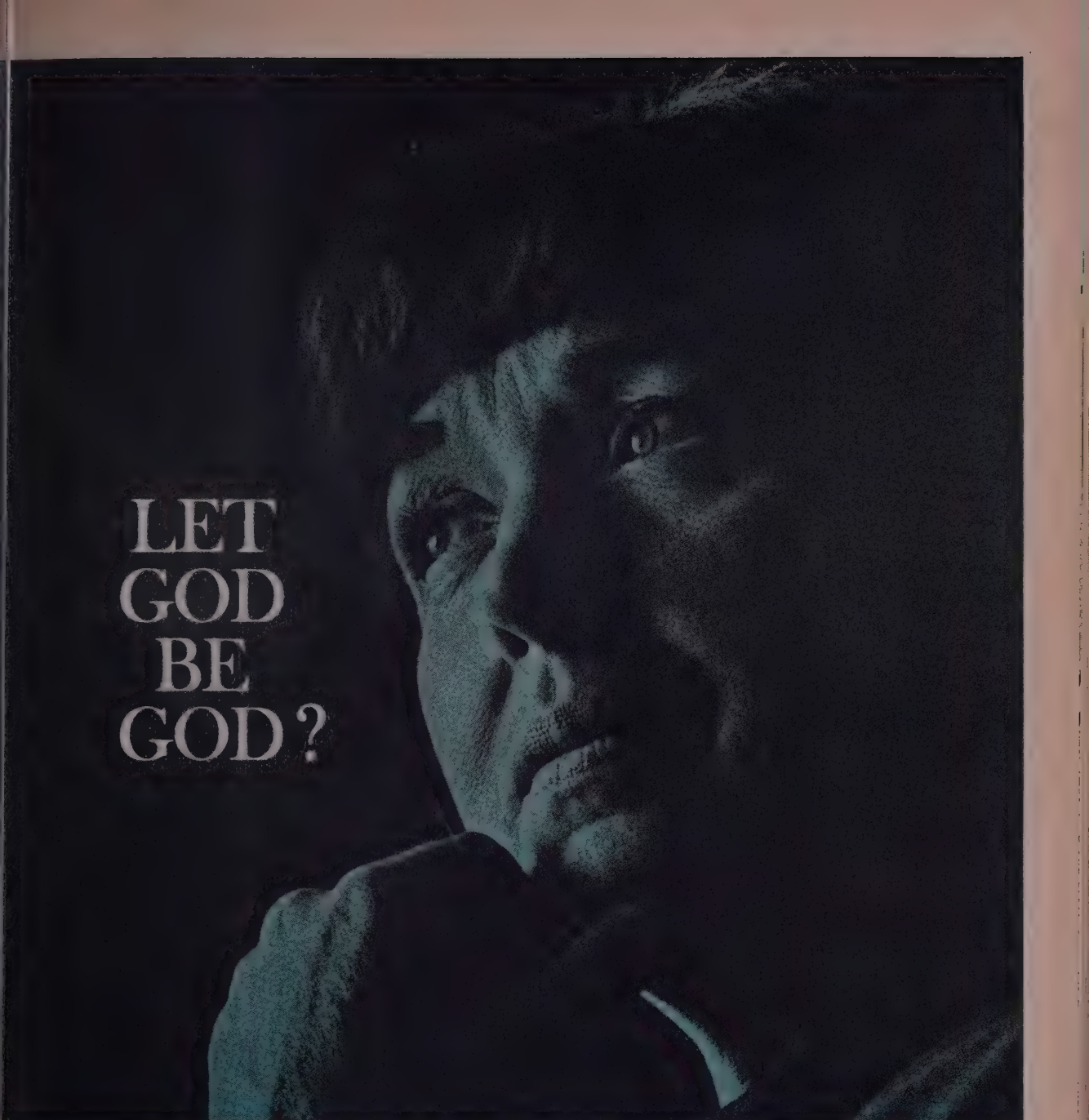


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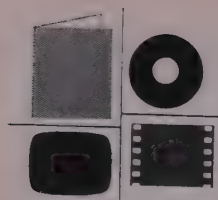
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The story is simple. Santa Vittoria is an isolated Italian village on a mountaintop where life centers around grapes and wine. In 1943, when German occupation became inevitable, Bambolini, the village clown and a student of Machiavelli, becomes the mayor to confront the eight-man German occupation force and its captain, von Prun. The stakes are a million bottles of wine.

Von Prun employs cajolery, friendship, torture, and finally human hostages in an effort to learn the location of their secret hiding place. At every turn the villagers outmaneuver and humiliate the Germans.

Skillfully written, the novel's characters, landscape, and events have an aura of authenticity. A slightly romantic atmosphere pervades the whole affair, however, and one wonders if the ruthless Germans could have been circumvented so neatly.

Outwardly the story is a study in contrast of Italian and German temperaments. It is liberally sprinkled with what are described as local proverbs—the composition of which is a tribute to Crichton's ability. Quotations from Machiavelli and German writers suggest the antithesis of two ways of handling people and situations.

That this book should have been written and published in the sixties suggests that it has other dimensions

of meaning. The novel is a study in the nature of power and the secret of life. In power situations, where does real strength lie? In the apparent ruler or the apparently ruled? In life-denying overlordship or in life-affirming endurance? In the unconscious arrogance of might or the reasoning realism of weakness?

The motif of wine is Crichton's way of setting the sparkling vitality of life as it is meant to be lived over against the drab machinery of domination. The secret of Santa Vittoria lies not so much in the trick of concealing a million bottles of wine from a thieving conqueror as it does in the revelation of how to live heroically as men in the midst of adversity.

A realistic appraisal of the limitations of human nature coupled with a celebration of the power and glory

of love, honor, and courage: this is the sparkling secret of Santa Vittoria.

—LIONEL A. WHISTON

The Engineer as Savior

Walker Percy's *The Moviegoer* won two 1962 National Book Awards for Fiction. It was a sensitive, of nostalgic portrait of a young man trying to cope with the human condition in his own highly individual way. The book was singular in its combination of philosophical insights, economical plotting, and an unfail sense of humor which, even in most desperate situations, lay just below the surface.

THE LAST GENTLEMAN, Percy's latest work (Farrar, Straus and Giroux, \$5.95), can be rated just highly on the whole, but the breakdown of the scoring must read a differently. It still gets top marks for humor—the wonderful, gentle, most crippling ironic humor of (presumably) vanishing breed of southern American male.

It rates perhaps even higher marks for philosophical insight. Almost every character in it is a philosopher of sorts, and some of them are highly powered indeed. But the plotting is well, the first thing one is tempted to say is that it is not so tight as that of *The Moviegoer*. Competition among the philosophers tends to overwhelm the original line.

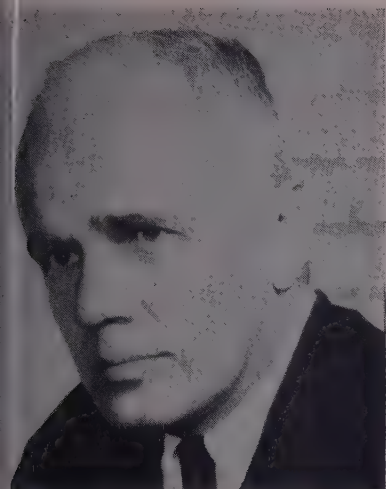
On deeper reflection, however, it is precisely this competition which makes up the true plot line of the book. Ostensibly, the story is about Will Barrett, a young and sensitive engineer who becomes enmeshed

Adapted, with permission, from *The United Church Herald*.

BOOKS



Robert Crichton



the labyrinthine hang-ups of a southern family, the Vaughts.

Starting out with his own set of problems, Barrett promptly runs into half a dozen others more baffling still. But he has about him a kind of saving simplicity; and it is the effectual working of that simplicity (in himself and others) that constitutes the real subject matter of the book. The clash of philosophies turns out to be a front for the drama of salvation.

Walker Percy

The voice that speaks in *The Last Gentleman* is unmistakably and delightfully the same as it was in *The Moviegoer*. But the hands of Walker Percy have changed a little. He is doing more ambitious things this time. He sets up his main character as a much more obvious, and much more nearly successful, savior. That he manages to do it believably is perhaps the highest tribute to his growing art.

—ROBERT F. CAPON

ORDINGS

The Ugly Musician

CHARLES IVES was probably the first modern composer to be fascinated by discord—the kind of thing I can hear at a parade when two bands are within earshot.

Working out no rigid formulas ahead of time, as Alban Berg was to do later, Ives caught something unique and beautiful in his own ear: circuses and camp meetings, and in the ordinary sounds of a city.

But such sound, for him, possessed the beauty of meaning for the mind as well as delight for the hearing ear. Born in Danbury, Connecticut, in 1874, Ives loved America the way I found it: beautiful, serene, and spoiled. The changes in scenery and in men's faith are the things Ives's music examines.

His musical themes range from camp meeting tunes such as "In the Sweet Bye and Bye" to hymns such as "Watchman, Tell Us of the Night" and on to "Turkey in the Straw" and "Hamptown Races."

What he does will not seem beautiful to people who must have harmony and neat musical resolutions in each movement. His jangle of distorted tunes, his "mistakes," and messy collaging rhythms are often harsh. But such tactics are neither doctrinaire nor boredom's frantic search for mere novelty.

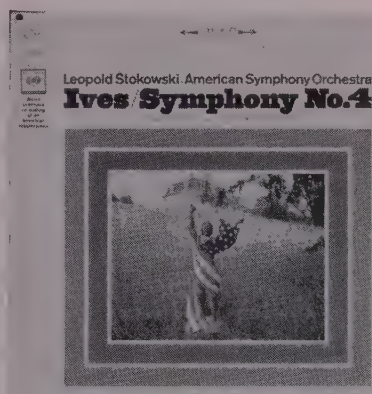
Charles Ives saw what we were coming to. His music ponders the devastating changes overtaking the American dream and the American Christian's traditional faith.

His *Second Symphony*, in a new performance by the New York Philharmonic under Leonard Bernstein (Columbia: stereo, MS 6889; mono, ML 6289) begins serenely and nostalgically enough, but the cacaphony spreads through more and more of it until its final movement ends with what must be the biggest Bronx cheer in all musical literature.

Leopold Stokowski, two associate conductors, a chorus, and the American Symphony Orchestra have done a stunning performance of Ives's *Fourth Symphony*, a gigantic essay on religious life in America (Columbia: stereo, MS 6775; mono, ML 6175). Its substance is almost entirely a web of hymn tunes structured, as Ives said, "to ask the searching questions of 'What' and 'Why' of . . . life. . . ."

Ives's most poignant question put to his own religious heritage is stated hauntingly in "The Unanswered Question" contained on Bernstein's New York Philharmonic recording of Ives's *Third Symphony* and other items (Columbia: stereo, MS 6843; mono, ML 6243).

Ives never made a nickel out of



his music. He earned his livelihood as an insurance man—and retired a millionaire at fifty-six. "You cannot," he said, "set an art off in the corner and hope for it to have vitality, reality, and substance. . . . My work in music helped my business, and my work in business helped my music."

Charles Ives died in 1953, almost unnoticed and virtually unheard, the greatest composer America has yet produced.

Anyone who wishes to adventure beyond the tired melodic ruts of the overplayed classics into a new world of beauty and meaning will explore Charles Ives. He was a faithful and accurate prophet for our times.

—E.T.D.

HOW TO SUCCEED

ANYBODY who has ever worked in an office can enjoy *How to Succeed in Business Without Really Trying*. This exuberant Hollywood film, based on the Broadway hit, is a stunningly contemporary satire set in the happy context of a fine musical.

Robert Morse plays J. Pierpont Finch, an on-the-make young man headed for the heights of success after the humblest of beginnings. He relies upon the incredible, lying innocence on his face as well as a paperback "how to do it" manual which apparently catalogs all A-priority business secrets.

While washing windows in a megapolopolis skyscraper, our hero, Finch, suddenly decides to take the existential leap through one of them into the business complex of an industrial empire. Shortly after entering, he col-

lides with none other than J. B. Biggley, played by Rudy Vallee, figurehead president of World Wide Widgets Company, Inc. He also meets a pretty, believing Rosemary Pilkington (portrayed by Michele Lee) who, even after she has married him, will probably go on believing in his acuity, sensitivity and terrible vulnerability.

But Finch is about as vulnerable as a man in *The New York Times*. His innocent face is wonderful as he swiftly—in the matter of only a few days, it seems—moves from the mailroom to the castlelike office of the board chairman, Horatio Alger? Not exactly. Indeed, Horatio would have blanched at Finch's so-called business morals.

J. B. Biggley is important to Finch because he's *there*. Up there. When Biggley walks into the office on Sunday morning to get his golf club



...a big game, he comes upon the
...working young Finch who, sur-
...ded by cigarette butts, coffee
...ainers, and notebook paper, has
...easily fallen asleep after a night's
...ec. This would help set up any
...ng man with a boss. But Finch
...also learned the boss's old col-
...d song. He is clearly in.

...here are obstacles, however, for
...modern anti-Alger to overcome.
...is the boss's no-talent, ambi-
...cs, blackmailing nephew, Bud
...mp. Frump has found out—who
...t—about Biggley's well-stacked,
...illiterate "good friend," Hedy,
...hired as a secretary. Frump's
...e is promotion, if he is not to in-
...n Biggley's wife about Hedy.

...freshness of plot is obviously
...d the main factor contributing to
...success of *How to Succeed*. It is,
...ead, the film's style, verve, and di-
...look at people working in an of-
..., and its amused but compas-
...ate point of view. Looking at
...film, we see the Big Shot in the
...cutive Suite, the Spineless Middle-
...n, the Little Men Who Will Never
...ck the Boat, the Ruthlessly Ambi-
...s Young Executive, the Battle-
...e Executive Secretary, the Nag-
...g Wife, the Sweetheart, the Office
...lain, the Young Executive Train-
...Pool, and the Office Sex Symbol.
...Ultimately, Finch stands on the
...nacle. He does not really replace
...body except the chairman of the
...ard, who marries Hedy and *wants*
...be replaced. Mr. Biggley remains
...office as president, and even Bud
...ump holds onto his job. Rosemary,
...course, lands the mixed blessings
...becoming wife of the chairman of
...board.

How to Succeed contains just
...ough truth within the satire to
...p us see ourselves, in our daily
...porate games, as the wheels of en-
...prise turn faster and faster. If we
...n't laugh at ourselves—*more*, not
...s than before—we have indeed
...rned into vegetables and lost that
...manness which must be under-
...ath if we are to retain faith, hope,
...d love.

—MALCOLM BOYD

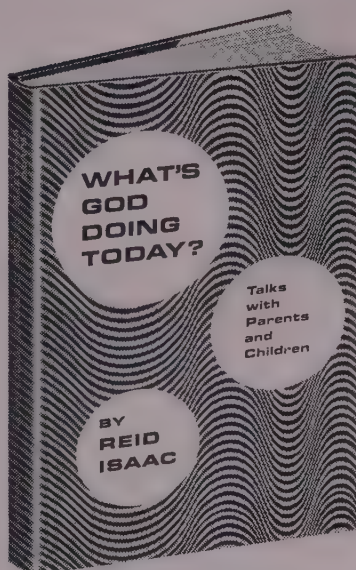
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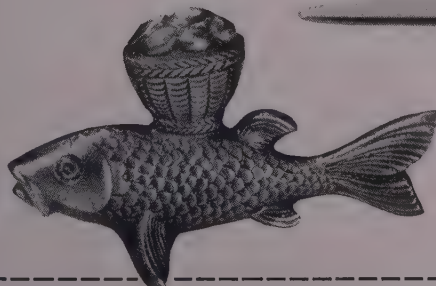
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Westerners who have difficulty understanding India's sacred cows may be surprised to learn about the cow problem in Africa. Southwest Tanganyika's Anglican Bishop John Hughes reports that he has a "cow catechist," Douglas Kayanda, who must contend with cow denominationalism.

First, a cow walked into the church and ate halfway through Genesis in Mr. Kayanda's Bible. "She was a Roman Catholic cow, and her owner made honourable amends by buying a new Bible for the church and claiming the mutilated one for his own," Bishop Hughes explains.

Another cow, this one an Anglican, consumed most of the bed-

ding in an old church where Bishop Hughes had been sleeping. But the Anglican cow, too, was forgiven, since in that part of East Africa the owners must either bring their cows to church or stay home.

It is possible to become a "pillar of the parish" not because you love God, but because you enjoy being a pillar.

—Gerald Vann and P. K. Meagher
in *The Temptations of Christ*

Freedom may be a value in politics, but it's not a value in morals. Truth, yes. But not freedom. That's a flimsy idea, like happiness. In morals, we are all prisoners, but the name of our cure is not freedom.

—Iris Murdoch,
in *The Unicorn*

It isn't a calamity to die if dreams unfulfilled, but it is a calamity not to dream.

—Benjamin E. Mays, President
Morehouse College

If one detects any kind of the running through human history must seem more than a remarkable coincidence that the I have enshrined a Briton (St. Patrick), the English a Frenchman (St. George), the Hebrews a Babylonian (Abraham), the Chinese an Indian (Siddhartha, the original Buddha). . . .

—Sydney Harris
Hearst Column

There is no far country where Jesus has not been. God does not tinker with mankind from the side; he transforms from within.
—Stephen F. Bayne,

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Discouraged with his younger brother, a boy asked his father why his brother couldn't talk. "He's too young," the boy was told. "Children that little never

think yes, they do," was the answer. "We learned in Sunday school last week that Job cursed his day because he was born."

—*The Church Messenger*,
Diocese of Central
New York

Most people wish to serve in an advisory capacity

—*Lamplighter*,
Holy Trinity,
Tiverton, R.I.

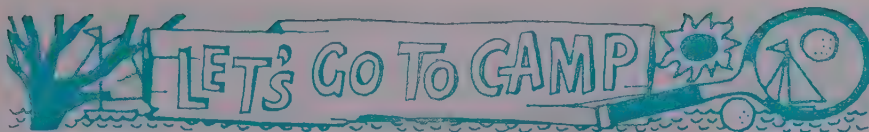
The world is passing through troubled times. The young people today think of nothing but themselves. They have no reverence for parents or old age. They act as if they knew everything, and what passes as wisdom with the foolishness with them. As for girls, they are foolish and impatient in speech, behavior, and

—Peter the Monk, 1274

A lot of people are like a wheelbarrow—not good unless pushed.

The Ascension, or going up to Heaven, bothers some literal minds, but these disturbed people have no difficulty understanding the rise or fall of the stock market "climbing the ladder of success." . . . The Ascension of our Lord enabled the Apostles and all who would come after to know Him in a new way. No longer is He imprisoned in time and space, but is eternally released to all people in all places throughout all time.

—*St. John's Messenger*,
Lansdowne, Pa.



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Have and Have Not

This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

The Church of Our Saviour in Mechanicsburg, Ohio, is in need of a funeral pall. Please write to the rector, the Rev. Jerome M. Baldwin, Church of Our Saviour, Box 116, Mechanicsburg, Ohio 43044, if you have a new or used pall to donate or sell at a reasonable cost.

Christ Church, St. Peter's Parish in Easton, Maryland, has been fortunate enough to have replaced some of its hangings over the last two years and would be happy to give any of the following to a church or chapel:

Olive green dossal and riddel curtains in fair condition—dossal (three pieces, two 45" wide by 88" long, one 96" wide by 45" long), riddel (two pieces, both 45½" wide by 80" long); matching burse (9" square) and veil (23½" square); matching pulpit fall in excellent condition (21" by 16½") with IHS symbol; green faille pulpit fall

in fair condition (21" by 16½") , Chi Rho symbol;

Red dossal curtain, pieced at bot (three pieces, two 39" wide by long, one 96" wide by 45" long matching burse (9" square) and (23½" square);

White dossal and riddel curtains fair condition—dossal (three pie two 28" wide by 89" long, one wide by 53" long), riddel (two pie both 41" wide by 80" long); and

Purple faille pulpit fall 17½" 23" with IHS symbol.

Please write to Mrs. William H. , kins, 2nd, Christ Church, St. Pet Parish, 111 S. Harrison Street, East Maryland 21601.

The Rev. Arthur Howarth, Bis Lasbrey College, Irete, P.O. Box Owerri, Eastern Nigeria, Africa, ne two large ewers or wine cruets to se 200 or more communicants. If have either of these available, or kn of any which could be sent, ple write to him at the above address

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So What's New?



"Eddie! Wait! We're supposed to change before we go home!"

Mike Rockwood

CALENDAR OF EVENTS

May

- 1 ST. PHILIP AND ST. JAMES, APOSTLES
- 2,3 ROGATION DAYS
- 4 ASCENSION DAY
- 5 (*Athanasius, Bishop of Alexandria, 373*)
- 7 SUNDAY AFTER ASCENSION DAY
- 7,14 National Family Week
- 9 (*Gregory of Nazianzus, Bishop of Constantinople, 389*)
- 11 (*Cyril and Methodius, Missionary Bishops to the Slavs, 869, 885*)
- 1 American Bible Society annual meeting, New York, N.Y.
- 4 General Division of Women's Work, Seabury House, Greenwich, Conn.
- 4 WHITSUNDAY
- 5 MONDAY IN WHITSUN WEEK
- 6 TUESDAY IN WHITSUN WEEK
- 8 Executive Council of the Protestant Episcopal Church, Seabury House, Greenwich, Conn.
- 19,20 EMBER DAYS
- 9 (*Dunstan, Archbishop of Canterbury, 988*)
- 10 (*Alcuin, Deacon, and Abbot of Tours, 804*)
- 11 TRINITY SUNDAY
- 4 (*Jackson Kemper, First Missionary Bishop in the United States, 1870*)
- 6 (*Augustine, First Archbishop of Canterbury, 605*)
- 7 (*Bede, the Venerable, Priest, and Monk of Jarrow, 735*)
- 28 FIRST SUNDAY AFTER TRINITY

acquaint our readers with the Lesser Holy Days authorized by General Convention for trial use, are listing (in parentheses) the complementary observances. If the name appears in italics, a specialistle and Gospel have been authorized, as well as a Collect. The sets for these enrichments of the Calendar are published as *Lesser Fasts and Fasts* by The Church Mission Fund, 20 Exchange Place, New York, N.Y. 10005.

PICTURE CREDITS—Fabian Bachrach: 23. Emily Cosby: 19. Bill Ehrlich: 28. John Goodwin: 56. Edward C. Hanson: 18. Barbara G. Kremer: cover (top), 21 (left). Helen Marcus: 42. Dennis Nosal: 13, 14 (top), 15. The Philadelphia Bulletin: cover (bottom), 9. Pix Incorporated: 8, 12. H. Armstrong Roberts: 16. Betse Rockwood: 18. Bill Rogers: 14 (bottom).

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Saint Agnes School, Box E, Albany, N.Y. 12211

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Boca Raton, Florida 33432

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Calendar of prayer

MAY

- 1 Ibadan, Western Nigeria:** Solomon O. Odutola, Bishop; Isaac G. A. Jadesimi, Assistant Bishop. (For medical clinics and dispensaries; a solution to the difficulties that have prevented establishment of the Church of Nigeria.)
- 2 Gambia and Rio Pongas, West Africa:** Timothy O. Olufosoye, Bishop. (For continuation of long-standing MRI bonds with the Church in the West Indies; a Land Rover for the Bishop.)
- 3 George, South Africa:** Patrick H. F. Barron, Bishop. (For more priests and trained lay people for this rural diocese; funds to continue the Christian education of children and adults; churches for nonwhite areas.)
- 4 Georgia, U.S.A.:** Albert R. Stuart, Bishop. (For the gospel of reconciliation for a society attempting to deal adequately with the racial problem; greater stewardship regarding the Church's worldwide mission; the companion relationship with the Diocese of Guyana.)
- 5 Gibraltar:** Stanley A. H. Eley, Bishop. (For new churches at Estoril, Portugal, and Palma de Mallorca; fruitful contacts with other Christians and non-Christians in Southern Europe; chaplains serving military and civilian congregations.)
- 6 Gippsland, Australia:** David A. Garnsey, Bishop. (For the cooperative ministry at the new town of Churchill; educational work; lay leadership; vocations to personal service; new churches to keep pace with area development.)
- 7 Glasgow and Galloway, Scotland:** Francis H. Moncreiff, Bishop and Primus. (For social service work to combat unemployment and inadequate housing; a faithful witness in rural towns and villages in the south; the chaplaincy center at Glasgow for Anglican college students.)
- 8 Gloucester, England:** Basil T. Guy, Bishop; Forbes T. Horan (Tewkesbury), Suffragan; Douglas H. Crick, Assistant Bishop. (For experiments with group ministries in rural areas; worker priests aiding new parishes; the training scheme for older men at Cheltenham; educational work.)
- 9 Grafton, Australia:** Robert G. Arthur, Bishop. (For new methods to counteract a declining population in this rural diocese, e.g., one priest serving neighboring parishes, or working part-time in a larger parish; the Aborigines, many of whom cannot yet find themselves in responsible Christian citizenship with other Australians.)
- 10 Grahamstown, South Africa:** Gordon L. Tindall, Bishop. (For indigenous clergy; group ministries to serve a wide area; St. Paul's and St. Peter's theological colleges; church schools; the Teachers' Training College; the industrial ministry in Port Elizabeth and East London.)
- 11 Guyana, West Indies:** Alan J. Knight, Archbishop; Philip E. R. Elder (Stabrock), Suffragan. (For church extension; youth work; establishment of Leadership Training Centers; the companion relationship with Georgia.)
- 12 Guildford, England:** George E. Reindorp, Bishop; Basil M. Dale, St. John S. Pike, and Lucian C. Usher-Wilson, Assistant Bishops. (For the Cathedral's adult religious education program; links with the Province of West Africa.)
- 13 Haiti:** C. Alfred Voegeli, Bishop. (For strength and courage for all Haitian clergy and people in these turbulent times; the schools, clinics, and church homes; the Bishop, continuing to give episcopal oversight from exile.)
- 14 Harrisburg, U.S.A.:** Dean T. Stevenson, Bishop; Earl M. Honaman, Suffragan. (For a greater sense of stewardship;
- church expansion; work in depressed rural and coal-mining areas; the partnership with the Church in Zambia.)
- 15 Hereford, England:** Mark A. Hodson, Bishop; William Partridge, Assistant Bishop. (For an ecumenical pastoral center for Dawley, a new town; missionary outreach; rural priests serving several churches.)
- 16 Hokkaido, Japan:** Paul K. Ueda, Bishop. (For higher clerical salaries; new work despite difficulties; strengthening of churches; the Hokkaido University Center.)
- 17 Honan, China:** Francis Y.-S. Tseng, Bishop; David C. Cheng, Assistant Bishop. (For the evangelistic and pastoral work of this diocese, formerly a special concern of the Anglican Church of Canada.)
- 18 Hong Kong and Macao:** John G. H. Baker, Bishop. (For the new Bishop; a witness in education and among factory workers; new churches connected with schools; a hostel for students and staff at the Christian College, Chung King; the companion relationship with the Chinese University of Hong Kong.)
- 19 Honolulu, U.S.A.:** Harry S. Kennedy, Bishop. (For missionary outreach in the Pacific; the stewardship program to become a self-supporting diocese; the church school; the companion relationship with Okinawa.)
- 20 Huron, Canada:** George N. Luxton, Bishop; Carman Queen (St. Clair) and Harold F. G. Appleyard (Georgian Bay), Suffragans. (For plans for Canada's Centennial Year, e.g., a church building project of the Youth and Canterbury Clubs and a church renovation project of the Servants Guilds and Church Schools; the new team ministry in St. Thomas; St. Leonard's House, Windsor, for ex-prisoners.)
- 21 Idaho, U.S.A.:** Norman L. Foote, Bishop. (For this pioneer diocese, experimenting in new forms of ministry to reach small, largely static, rural communities; the planned companion relationship with the Diocese of Kootenay, Canada.)
- 22 Indianapolis, U.S.A.:** John P. Craine, Bishop. (For restructuring enabling the diocese to move more decisively into new areas of residence and social need; college work.)
- 23 Iowa, U.S.A.:** Gordon V. Smith, Bishop. (For new missionary work; the year-round camp and conference center; ministry to those moving from farms and towns to cities.)
- 24 Iran, Jerusalem Archbishopric:** Hassan B. Dehqani-Taj, Bishop. (For the new bookshop in Tehran, open to all Christian bodies in Iran; the Church's part in the drive for a wholly literate population; new forms and ceremonies for a country which is spiritually on the move.)
- 25 Jamaica, West Indies:** Percival W. Gibson, Bishop; John C. E. Swaby (Kingston) and Benjamin N. Y. Vaughan (Mandeville), Suffragans. (For the companion relationships with the Dioceses of Derry and South Florida.)
- 26 Jerusalem, Jordan:** Angus C. MacInnes, Archbishop and Metropolitan. (For the ministry to Anglican Arabs in Israel; the dialogue with Jewish professors and theologians in Jerusalem; pastoral care for expatriates living in Cyprus, Iraq, and the Gulf; student work in Jerusalem.)
- 27 Jesselton, Sabah:** Roland P. C. Koh, Bishop. (For priestly women evangelists, and teachers; the twelve priests, each covering 2,500 square miles; the Bishop as he travels by Land Rover, boat, or plane, walks through jungles, wades through rivers, to reach parishes and missions.)
- 28 Johannesburg, South Africa:** Leslie E. Stradling, Bishop. (For the prayer partnership with the companion diocese of Quebec; indigenous clergy; help from wealthy white parishes for poor African parishes; the clergy interchange with Swaziland; those training for the supplementary ministry.)
- 29 Jordan, Lebanon, and Syria, Jerusalem Archbishopric:** Najib A. Cub'a'in, Bishop. (For work among Palestinian Arab refugees; congregations which have lost everything; cooperation with the Muslims; peace in this troubled area.)
- 30 Kalgoorlie, Australia:** Cecil E. B. Muschamp, Bishop. (For the Bishop, acting as priest-in-charge of a vast district; clergy traveling great distances; funds for three more priests; new work at Esperance, only seaside town.)
- 31 Kansas, U.S.A.:** Edward C. Turner, Bishop. (For ecumenical endeavors, such as the Kansas School of Religion at the University of Kansas; individual and parish MRI projects; Turner House neighborhood center in Kansas City.)



NO SHORT CUT

Richard Hughes's novel, *The Fox and the Attic*, there is a little girl who has had her life been tenderly cherished and carefully protected from hearing a cross word or seeing a violent act. By all rights she should be sleeping twenty-four hours of every day, but night after night she wakes screaming from fearful dreams.

Where does all this horror come from? The Biblical answer is that at the beginning, man's consciousness got a kink in it which insists on experiencing *both* good and evil. The Eden story describes our condition. No matter how we protect ourselves outwardly from unpleasant experiences, no matter how much of an Operation Bootstrap we engage in positive thinking we may never reform, our natures keep their bent. In the long run take their revenge on our determined high-mindedness.

In the Middle Ages, monks and nuns, trying to enter into the joy of the Lord through lives of simplicity and purity, found themselves being devoured by inkwells at the Devil or by evil spirits lurking in the corners of their cells. Nowadays, deprived of superstitions and evil spirits by our matter-of-factness, we still meet, inside us and outside us, the human condition they tried to police—in the brutal novels and plays which we condemn but absorb, in the newspaper accounts of violence and disaster upon which our imaginations and minds rivet.

And yet we still think that we

should be able to reach a state of happiness and joy directly, simply by willing it.

The great artists have always known that there is no shortcut. In *The Divine Comedy* Dante, "coming to himself in a dark wood," attempts a straightway to climb a sunlit hill he sees ahead of him. But he cannot. Three terrible beasts—a leopard, a lion, and a wolf—drive him back. He must turn back and go through Hell first—there is no other way for him to reach the place of joy at the top of the mountain.

The greatest creative work of all—the life of Jesus—follows the same path. He is obedient to the law of our twisted nature. He wrestles with the Devil. He sees and faces the evil around Him. He moves inside the dark cloud of all our horror and allows it to destroy Him. And of it all He says, "The Son of man . . . came . . . to give his life as a ransom for many" (Mark 10:45 RSV).

A ransom from what? From the wrath of God, as we tend to think? No—from the destruction, horror, and wrath within ourselves.

He ransoms us from these because He cannot be destroyed by them. He overcomes our inner death; and He comes back to all His followers to bring us the Good News that His life, death, and Resurrection—the creative Process of Christ—redeem all our horrors; that through them Bad Friday becomes Good Friday, and life moves into a new dimension. "O

thou enemy, thy destructions are come to a perpetual end"—not because they stop, but because they have become part of a larger whole which shows that they are not final. There is something beyond them which includes them and turns the shadow of death into the morning.

The Process of Christ is like the ripening of an apple. "A beginning fruit is like a poison," William Law says—hard, bitter, indigestible. Who, biting into it, can imagine how it will taste when it is ripe? We meet our human experience at the green, mouth-puckering stage and turn away disgusted, trying to create other, more palatable experiences for ourselves by an effort of the will. But Jesus says no. Love, joy, peace come another way. We cannot go over; we cannot go round; we must go through.

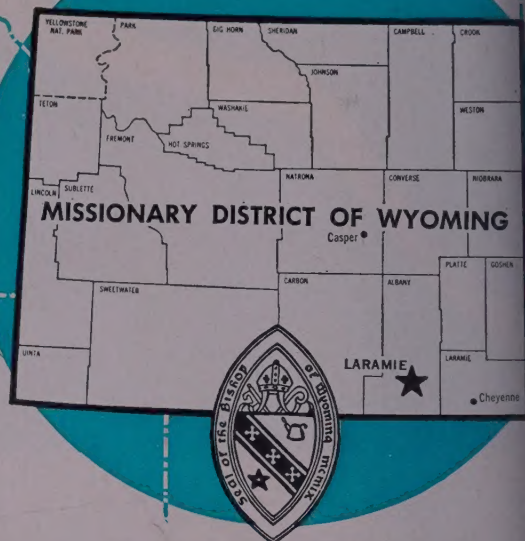
There is no shortcut—and there does not need to be one. The Process of Christ runs through time and eternity; and this means that it is also contained within each moment and each experience. The ripe fruit of the Process of Christ awaits us each moment, if we take our experience whole and live it as it is, if we "affirm life, assimilate death, and persevere in joy." The Process of Christ makes all our would-be substitutes taste like sawdust.

MEDITATION

BY MARY MORRISON

KNOW YOUR DIOCESE

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The Missionary District of Wyoming, dating from 1859, may be in its last year as a district. By unanimous vote, the jurisdiction's recent 58th Convocation voted to apply to General Convention this coming September for diocesan status. This action became possible when pledges from congregations and income from the Episcopate Endowment Fund were sufficient for Wyoming to relinquish all aid from the Executive Council except for the specialized ministry on the Wind River Indian Reservation.

Convocation gave additional support to the district's MRI companion relationship with the Diocese of South Carolina. The two jurisdictions are adding a second story to the school operated by the Church of All Saints in La Romana, Dominican Republic.

The Episcopal Church began its ministry among the Shoshone and Arapahoe people at the Wind River Reservation in the 1880's. The work then included a school for Shoshone girls and a day-boarding school for Arapahoe children. As the state's public school system developed, the Church moved to other programs. The Church continues to minister to the people on the reservation through two congregations, each served by a full-time priest.

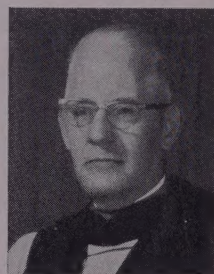
The Church also has a skilled person working in community development on the reservation. This part of the program, now three years old, has done much to help Indian people, especially young men, find the self-confidence for facing the modern world. The program is supported primarily by Executive Council's Home Department, but the district and the local Indian congregations are steadily increasing their share in the effort.

In former school buildings the district offers residence and care to Indian teen-agers who, because of family breakdown or other reasons, are referred by the Bureau of Indian Affairs Welfare or by tribal courts. The district has converted another former school in Laramie, now the Cathedral Home for Children, to provide residence care for emotionally disturbed teen-agers.

Nearly every community in Wyoming has an active Episcopal congregation, and in several it is the major church group. The ratio of Episcopalians to the total population is unusually high for this part of the country—nearly one in thirty. Forty-eight Episcopal parishes and missions with forty-one clergymen and 134 lay readers minister to 15,769 baptized persons (9,603 communicants).

The district's seal represents the episcopate with the traditional miter, key, and crozier; the mining industry with the miner's lamp; and the cattle industry with the pierced mullet which, in turn, represents the rowel of a

cowboy's or sheepherder's spur. If the seal is redesigned in the future, symbols might be added to represent oil and tourist industries, both of which, with cattle, make up Wyoming's three major sources of income.



The Rt. Rev. James Wilson Hunter, Bishop of Wyoming, was born April 4, 1904, in Baltimore, Maryland, the son of William and Bessie Hunter. He was graduated from Johns Hopkins University in 1925 and from Virginia Theological Seminary in 1928. The seminary honored Bishop Hunter with a Doctor of Divinity degree in 1948.

Following his ordination to diaconate in 1927 and to the priesthood in 1929, Bishop Hunter served parishes in Maryland, Kentucky, and Tennessee. While in Louisville, Kentucky, he was president of the Council of Social Agencies and an active leader in Community Chest and the American Red Cross. In San Antonio, Texas, he served as president of the Council of Churches and as a member of the Family Service Agency Board.

On April 7, 1948, he was consecrated to be Bishop of Wyoming. A little over a year later, on November 30, 1949, he became Bishop.

Bishop Hunter was elected to the Executive Council of the Episcopal Church in 1961 for a six-year term and has served as chairman of the Home Department. He was president of the Episcopal Church's Sixth Provincial Convention from 1957 to 1963 and was a member of the Joint Commission on the Program and Budget of General Convention from 1955 to 1961 and chairman of the commission in 1961. He is a member of Wyoming's State Board of Mental Health and of the Laramie Rotary Club.

Bishop and Mrs. Hunter, the former Nancy Wattles Alexandria, Virginia, were married on October 18, 1930. They have two daughters and a son—all of whom are married—and seven grandchildren.